# UNITAS

*Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine*

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ECUMENISM AND REUNION - AROUND THE WORLD

BOOK REVIEWS

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# THE ITINERARY OF EDWARD CHARLES RICH

For the consideration of the readers of *Unitas*, I would like to make a few observations regarding the case of the former Anglican theologian, Edward Charles Rich, who was received into the Catholic Church last May. It is true that the question here has reference to a single individual, while *Unitas* is particularly concerned with the *rapprochement* of separated Christian communities taken as a whole. But there is no need to oppose individual conversions and the progress of Christian unity in general; for in the ultimate analysis, it is always in each individual soul that the decision in favor of unity must mature and be taken. And if individual conversions sometimes bring about resentment among members of those groups in which they take place, nevertheless in themselves they constitute the accomplishment of the duty of conscience—a thing which is always to be respected—and, in any event, they cannot fail to be a source of enlightenment.

That which gives Mr. Rich's entrance into the Catholic Church a particular significance—it has been compared to that of Cardinal Newman—is that we have here the case of a theologian, of one who has been led by theological reasoning. It is my hope that some day Mr. Rich will write an *Apologia pro Vita Sua*, exposing the sequence of the thoughts which have led him from Anglicanism to the Catholic Church. But in the light of an article written by him for the May 26th number of the *Tablet* of London and the statements which he made in the *Catholic Herald* of May 25, it seems possible even now to trace out the main course of his itinerary.

The point of departure is that of an Anglo-Catholic, that is, of an Anglican who feels that he holds all the Catholic doctrine revealed by God. The question here is one of a positive belief which implicates the acknowledgement of dogmas, properly so-called, immutable, the belief in which is obligatory. Scripture and Tradition are received as the sources of religious truth. Newman, too, from the age of fifteen had anchored himself to the notion of dogma as to an immovable rock, and it was to safeguard that notion that he met with his later success.

If it is necessary to adhere to a particular truth, it is also necessary that that truth be guaranteed. The adherence to a dogma brings with it the belief in authority. And authority will be real and efficacious only if it is infallible. Mr. Rich discovered this conclusion several years before leaving the Anglican Church. He began to see things in a different light in the process of writing his book, *Spiritual Authority in the Church of England* (1). He had begun this work persuaded that there was no gift of infallibility to be found in the Christian religion. But the more he advanced in his writing, the clearer it became to him that the truth taught by Jesus Christ had to be preserved in His Church and

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(1) E.C. Rich, *Spiritual Authority in the Church of England: an Enquiry*, Longmans, London, 1953. Cf. the review by Joseph Gill, S.J. in *Unitas*, vol. V. 1953, pp. 198-199.

that what is implied in explicit revelation must be declared without risk of error. Could the God-Man who founded His Church to show men the way to salvation conceivably allow it to go astray? Could he permit the light which He had placed on the candlestick to be extinguished or give forth but an illusory gleam?

Here again, one cannot help seeing a resemblance with Newman who came to recognize the truth of the Catholic Church while he was composing his essay on *The Development of Christian Doctrine.* He left the book unfinished, judging as sufficient that certitude to which he had arrived. Mr. Rich, it is true, actually completed his book and did not call immediately for a Father Dominic. But he had discovered the infallibility of the Church, not that simple indefectibility which would put up with temporary errors, but that preservation from all doctrinal error. Here, in fact, are the words of Mr. Rich himself as they are reported in the *Catholic Herald:* "I had been researching into the whole question of the Church's authority. I had come gradually to the conclusion that Our Lord had intended that the same kind of Divine Authority as He had exercised during His Incarnate life should remain as a permanent endowment of His Church down the ages."

I once heard an Anglican theologian reason this way: "If the Church were infallible, she would have to possess an organ of that infallibility; now such an organ does not exist: neither the faithful, nor the clergy, nor the bishops are sheltered from error; both experience and history reveal this only too well." Mr. Rich, however, argued in the opposite fashion: the Church, he declared, is certainly infallible; consequently, she does have an organ of that infallibility. One must therefore seek out what it is and where it is to be found.

Once having reached this point, the next step to Rome would seem to be an easy one. Nevertheless, it was precisely here that Mr. Rich found himself impeded and even tempted to retreat; for it was at this time that he learned that the Pope was to proclaim the doctrine of the Assumption *ex cathedra.* For his part, he could see no foundation for this teaching, neither from the Scriptures nor from Tradition. To be sure, he had understood, like Newman, that revealed truth can manifest, ever more clearly, the elements of its contents over the course of the centuries, and that in consequence a development of doctrine is possible. Indeed, it was in order to guarantee the legitimacy of the successive development of the deposit of revelation that he had required an infallible authority. But in the concrete case of the Assumption no regular evolution seemed to him demonstrable.

The day came, none the less, when this difficulty fell away. A ray of light illumined his soul, the grace of which he attributed to the intercession of the Blessed Virgin Mary to whom for some time he had been praying in all earnestness. That which was given him to see was what those belonging to the Catholic Church have see from the very first centuries: that the flesh from which the body of the Incarnate Word had been taken could not be delivered up to corruption. The title

of Mother of God justifies all the prerogatives which the Catholic Church acknowledges in Mary. Mr. Rich recounts his experience in the following words: "As I was kneeling at the altar during the Feast of Pentecost just about to receive the host, not in the least thinking about the Assumption or of my religious doubts, but on the contrary dwelling upon the thought of my Communion, suddenly the words 'This is My Body' flashed through me with such force and illumination that 'I saw' as it were the whole unity of Catholic belief, including the place of Mary and her Assumption... I realized how belief in the Immaculate Conception and now the Assumption had dawned upon the hearts and minds of the Faithful as they adored and meditated upon the mystery of the Incarnation."

This new light, come to him in such a manner, confirmed Mr. Rich in his belief in the infallibility assured to the Church by the assistance of the Holy Spirit. He was unable to find this infallibility in the Church of England which, in fact, laid no claim to it. He saw, besides, that the latter rejected apostolic succession and was dependent upon the civil power, in particular on the Privy Council. He came accordingly, as he says, to the conclusion that "the only bulwark against State or secular control lies in a Divine Authority which, because it is not of this world, is independent of all such considerations. I have been led over the years," he continues, "by a slow and laborious process to see that this is to be found in the Papacy alone—in the exercise of an Authority which stands as a Rock amidst all the shifting sands and uncertainties of human opinion, however enlightened and well-informed."

Mr. Rich remained in his Church as long as he could. He asked himself whether his activity in Anglican circles would not be more useful to the cause of reunion than this isolated entrance into the Catholic Church. But this last mirage was also to disappear. The will of God had made itself evident. God asks of each that he do his proper duty and to witness to the truth by professing it, and this is, besides, the most efficacious manner of aiding one's neighbor.

The way traversed by Mr. Rich is straight and clear. If one loves revealed truth, he will require an authority to guarantee it. This authority must be spiritual and infallible, and it alone can judge of the legitimacy of doctrinal development. Plainly, such an authority is to be found only within the Roman Catholic Church.

CHARLES BOYER, S.J.

# THE APPROACH TO AMERICAN PROTESTANTISM IN OUR CATHOLIC SEMINARIES

An English theologian recently visiting America requested to speak to the expert on Protestant theologies at a Catholic seminary. He was promptly informed that no such expert existed precisely because Protestantism is not strictly theological. If the Englishman had put the question differently by asking for the expert on Protestantism, he would probably have been introduced to the Professor of Church History. Protestantism is too often treated in our seminaries as a sixteenth century phenomenon which has somehow perpetuated itself for the past four hundred years.

There is a commonplace objection addressed by our apologists to the Protestants. We remind them that so many of their protests against abuses date back to the sixteenth century and that these have since been reformed. We ask them to consider objectively the Church itself, ever vigorous in its defense of revealed truth and magnificent in its work of mercy. Protestants, however, may very well charge us with an outdated appraisal of their denominations, when we expect them to talk and behave like characters of the Reformation era. A great deal of history has happened since the sixteenth century. Although some Reformation teachings have been retained, these have been modified in a variety of ways.

Protestants themselves are not altogether agreed as to the connotation of Protestantism. High Church Episcopalians resent the term "Protestant Episcopal Church." There are Baptists who do not want to be called "Protestants," and a great many Protestants completely disclaim any fellowship with the Unitarians or the Jehovah Witnesses. J.W. Allen in his excellent *History of Political Thought in the Sixteenth Century* indicates some of the difficulties involved in adequately identifying a Protestant even in the sixteenth century (1).

It is not uncommon for the newly ordained as he steps from seminary to parish to be amazed at the discovery of a Protestantism very much alive in its twentieth century modes of being. The central location of so many Protestant churches in town and city throughout the nation is not merely a relic of their former prominence in the social life of a community. The degree of their vitality will of course vary and must be measured sectionally. In the Southern towns it looms very high, while in the big Northern cities it is a representative, although not the dominant factor.

## *The Analogy of Protestantism*

The seminary approach to Protestantism as a sixteenth century revolt against the Church can induce a univocal evaluation of Protestantism as if it were a universal concept that admits of definition, an

(1) J.W. Allen, *A History of Political Thought in the Sixteenth Century* (London: Methuen & Co., 1951) pp. 1-14.

essential meaning in the proper sense. This not the case. A univocal term is one valued such as the term "rational animal." "Rational animal" can be predicated of all men in all ages and in all circumstances of life because it gives the essence of man. Protestantism never enjoyed this restriction in meaning. It is an analogous term, a term that is somewhat the same and somewhat different in meaning. It is polyvalent. Even in the sixteenth century it possessed a divergence of meaning. Luther himself was a different sort of Protestant in the various stages of his protests against the Church.

The common denominator of meaning is that Protestantism is always in some way protesting against the Roman Catholic Church. In this sense it is a relative term that must be related by way of negation to the Church of the ages. The particular kind of protestation, however, varies from age to age and from person to person. This variability is of the very nature of Protestantism. For there is nothing fixed and constant that can give form and unity to the whole cavalcade of the sects through history except their anti-Roman character. In this context the term "Protestant" is privative.

The Lutherans who signed the protest at the Diet of Spires (Speyer) in 1529, when the term "protestores" *(testes pro reformatione)* originated, are not the same in beliefs and practices as the Lutherans of the Swedish State Church at the time of Kierkegaard. Again, a Lutheran of the Prussian Union in modern Germany is not the same as a Lutheran of the Missouri Synod. Quite apart from all these there is the Lutheran neo-Orthodox, Reinhold Niebuhr, a Lutheran without belief in the divinity of Christ.

Terms such as "Lutheran," "Episcopalian," "Baptist," "Methodist" are not clear and distinct in meaning, if one is in search of essential meanings. They are analogous terms like the term "Protestantism" itself. They do not signify people who believe as Luther believed, or Calvin, or Wesley. Rather they are labels for people who call themselves followers of some eminent Protestant such as Luther, whom they interpret in the light of their own private consciences. The subjectivism of Protestantism engenders its relativism and pluralism.

There is a fluidity inherent in Protestantism by which it assumes the changing characteristics of the society in which it lives. This does not mean that there are no conservative forces in the denominations. On the contrary, there are trends especially in the older sects which strive to retain the standing order. In America these conservatives are called Fundamentalists. A Protestant conservative, however, is intelligible mainly in the light of a given time in history relative to what he is conserving. An Anglican defending the Establishment against the Puritans would be a conservative in seventeenth century England. A Puritan in America would be a conservative defending his Standing Order of Establishment in the Bay Colony against Roger Williams, the pioneer American Baptist.

The analogous character of the protests is what makes Protestant-

ism difficult to understand in history. Although these protests in their most common context are anti-Roman, they are multiplied in a variety of ways as protests within Protestantism. Methodism, for example, is not intelligible in the light of the Reformation. It belongs to eighteenth century England. Its founder John Wesley sought a religious revival for his countrymen. He protested in the main against the devitalized Christianity of the Anglican State Church. The Disciples of Christ, on the other hand, are a strictly "made in the U.S.A. brand" of protestation in what is called the Restoration Movement in the nineteenth century. Abner Jones, protesting against the Calvinism of his time in a revolt against creeds, organized a General Convention of Christian Churches. He rejected the Trinity and the divinity of Christ.

Paul Tillich of Harvard Divinity School in a telecast last New Year's Day described Protestantism as somewhat similar to Picasso's "Guernica," the portrayal of a Spanish town torn asunder in the Spanish Civil War. Tillich observed: "... there you see the world in pieces, and that's the one side which Protestantism always ... must emphasize." The Protestant confessions are divided into sectarian piecemeal views more or less in a state of change. The sixteenth century Reformation is but an initial stage in an evolution of protests that appear and disappear in the drama of man in search of the peace that the world cannot give.

### *Neo-Liberals and Neo-Orthodox*

The seminary professor cannot hope to acquaint the seminarian with all the details of the complex phenomena of Protestantism. At best, he can present certain basic notions which will aid the future priest in understanding the analogy of Protestantism. Such a presentation should include some understanding of the Neo-Liberals and the Neo-Orthodox in America today. Although these men are intellectually very distant from the Reformers, they have a legitimate claim to the title of "Protestant" in a twentieth century mode of thought.

The Neo-Liberal Protestant denies the supernatural as did his Liberal forebears. He is called a Neo-Liberal because he does not profess the philosophy of Kant or of Hegel, which characterized the old Liberals such as Adolf Harnack. In their stead he professes belief in some sort of empirical philosophy. In America the Neo-Liberals are most often proponents of Alfred North Whitehead or of John Dewey. Men like Edgar Brightman of Boston University, Walter Marshall Horton, Albert Knudson, Henry Wieman espouse these views in their thoroughly secularized "theologies."

The empiricist argues that there is only one reality; what appears, whatever is given in perception is real. There is nothing existing except what is present in the experience of subjects. The empiricist speaks of a finite God, the God of finite experience. Although the Neo-Liberals profess to be in revolt against the immanentism of the Liberals of the last century, there is much of subjectivism in their empirical philosophy.

The calamitous experiences of World Wars I and II have also moved them far from the roseate optimism of the Victorian Liberals.

The "gloomy" Dean Inge is not the only representative of this twentieth century pessimism in Protestant thought. It is also evidenced in what is called Neo-Orthodoxy. The proponents of this trend are called "Crisis Theologians." They adhere to some form of existentialist philosophy. Their primary concern is with human existence in a dramatic light. This is not their only concern, but it looms high in their writings. The tensions of modern man in his private life and in society is a favorite topic of Reinhold Niebuhr, recently appointed vice-president of Union Theological Seminary in New York City. In Europe the names of Karl Barth and Emil Brunner are outstanding in this trend.

The name Neo-Orthodoxy is perhaps misleading. As Charles C. Morrison has noted in *The Christian Century,* Neo-Orthodoxy retains an essential kinship with liberalism. The locus of revelation for the Neo-Orthodox is not the Scriptures but "in the living historical experience" (2).

Although the Neo-Liberal and the Neo-Orthodox are not appealing to the average Protestant, they do exert a considerable influence in the intellectual life of present day American Protestantism. Men of the caliber of Billy Graham or Norman Vincent Peale are more apt to draw large crowds to their services, whereas men like Reinhold Niebuhr and Paul Tillich are eminent in the domain of the universities and with the more sophisticated congregations. In fact it is safe to say that the larger mass of American Protestants do not understand the meaning of these new "theologies." Religion is for them a golden rule way of life in which deeds are more important than creeds. They are not directly conscious of what so many of their intellectuals have done and are doing to "the old time religion."

One has only to compare the curriculum of the traditional Protestant seminary with a progressive seminary influenced by the new "theologies" to note the radical differences. The traditional Protestant seminary was organized around four fields of study: Exegetical Theology (Bible), Historical Theology (Church History), Systematic Theology (doctrinal), and Pastoral Theology. The progressive Harvard Divinity School is a good example of the new look in seminary training in a non-denominational Divinity School. Courses in Comparative Religion, Psychology and Sociology of Religion, Religion and Arts, and so forth are now part of the program. There is more stress on method than on content. In the study of Systematic Theology, for example, the aim is "... to train ministers who are well equipped to present their faith, *whatever it might be* to the people of our time ..." (3) Harvard Divinity was originally established as a reply of the Liberals or Unitarians to the Calvinists who founded Andover Theological Seminary. Its Consti-

(2) *The Christian Century,* vol. LXVII, nos. 23-25.
(3) *Harvard Divinity School, A Faculty Guide For Prospective Students,* p. 24.

tution provided that "... no assent to the peculiarities of any denomination of Christians be required either of the Students or Instructors" (4).

Liberalizing trends have contributed a great deal toward the spread of Protestant ecumenism. The new "theologies" are themselves transconfessional and open to an inter-denominational dialogue by the ministers. They endorse the interchanging of pulpits and common communion services for all. Conservatives such as the Anglo-Catholics and Missouri Synod Lutherans oppose these practices, but they are gaining ground in the present day search of so many Protestants for Christian Unity. Unfortunately, it is a unity proposed largely on the terms of the new theologies. Certain ritualistic externals which may accompany these trends, such as was evidenced in the episcopal robes of Nathan Soderblom of Sweden and William Temple of Canterbury, should have distracted one from their basic liberalism.

The new "theologies" have contributed toward the abolition of the dour standards of the blue laws of the hyper-Calvinism that dominated American Protestant morals for so long a period. The old liberalism also contributed to this trend after World War I when so many changes were effected in manners and morals in America. The old time prohibitions against Demon Rum, Mistress Nicotine, the diabolism of card playing have passed away in many areas of the nation. But the liberation from the old standards did not stop here. It proceeded to spread a scepticism to the basic principles of the natural law so that in our times there are many ministers who advocate birth control, divorce, sterilization as solutions for some of our current tensions in society.

### *Fallacies To Be Avoided*

When these facts of present day Protestantism in America are presented to the seminarian, a special care must be taken that he does not generalize them beyond their proper limits. The analogy of Protestantism must he kept in mind. It would be fallacious to judge all Protestants by the new "theologies" as it would be wrong to judge them by the sixteenth century confessions of protestations against Rome. Sometimes this is not attended to, and the seminarian assumes that contemporary American Protestants are for the most part victims of Neo-Liberalism or Neo-Orthodoxy. Such is not the case. That the new "theologies" exert a wide influence is to be conceded, especially Neo-Liberalism, but the practical meaning of their influence must be empirically established.

The judgment: "Protestants are Neo-Liberals" is indefinite. Which Protestants are being referred to? If this can be established by the facts of a person's thoughts as spoken or written, then it can be maintained. Sometimes, however, a Protestant's identity must be assumed as a matter of opinion. There are semantic difficulties to be overcome in understanding precisely what they are saying. They may disclaim

(4) Ibid. p. 9.

that they deny the divinity of Our Lord precisely because for them all is divine. The dating of an opinion is a very important matter because of the fluidity of opinions in the analogy of Protestantism.

An outstanding example of the use of overgeneralization was given by some Catholic journalists reporting on a survey made by the author regarding Protestant beliefs in the divine maternity (5). This survey showed that some Protestant ministers deny that Mary is the Mother of God: 63 ministers responded in the negative out of 100 surveyed. Although the author warned against drawing conclusions beyond the limits of the study, some journalists reported: "Protestant Ministers Deny the Divine Maternity."

There are bigoted persons who are all too eager to use the mistaken reports of some Catholics about Protestants as examples of Catholic ignorance of Protestantism. Seminarians should especially be trained to establish their statements about Protestants objectively and not by hearsay or garbled reports. They must be made to see that there are few universal judgments that can be made about Protestantism, that the concept is analogous, and that the question: "Which Protestants am I talking about?" is elementary.

In the pluralism of American society, priests and ministers are sometimes called upon to cooperate in some endeavor for the moral good of the community. We are not speaking here of inter-faith meetings but rather of the joint action of religious leaders in some civic problem that involves the morality of the citizens. In the armed services such cooperation is commonplace and has been effected without religious compromises in a spirit of cordiality. In town and city, efforts are being made at the present time by priests and ministers in some areas of the nation to have God and the moral law enter into the curriculum of the public schools. Seminary training of the future priest should acquaint him with the facts of present day Protestantism in America so that he will have a background briefing that will equip him with some basic understanding of American Protestants. Consequently, he will not be given to undue generalizations about Protestant disbelief in the moral law, and he will be enabled to appraise the opinions of ministers through an understanding of their particular approach to the problems.

Many a priest in convert work has learned from experience the value of first listening to the position of a Protestant before explaining the teachings of the Church. Very often he has found that the art of the good listener is a valuable characteristic of the good apologist. There are times when the only claim that a person has to the title of 'Protestant' is the desire for some religious identity. In the armed services, for example, a person who is not Catholic or Jewish is often classified as a Protestant so long as he does not object to this identity. Polemics against sixteenth century Reformation opinions are often unnecessary. In each case of instruction of a non-Catholic, diagnosis must precede prognosis.

(5) *Marian Studies*, VI, pp. 137-163.

### *A Seminar in Contemporary American Protestantism*

At some time in the seminarian's training a concentration on contemporary American Protestantism should be presented. The ideal form of teaching this subject would seem to be the seminar. It would be quite impossible to expect the dogma courses to offer such a concentration. The occasional references to Protestant teachings as adversative to the thesis under consideration is not adequate. The great amount of material to be covered in the dogma courses in a prescribed period of time also would prohibit a detailed survey of the errors current in American Protestantism. The ideal solution seems to be the special seminar.

The material of the courses would be historical and doctrinal. The historical section should not attempt to cover the hundreds of sects on the American scene. The division of the material is of course arbitrary. One might divide the sects into the larger and smaller Protestant bodies. Concentration could be made on the larger bodies which are the big five in American Protestantism: the Baptists, Methodists, Lutherans, Presbyterians, and the Protestant Episcopal Church. An historical synopsis of these denominations in America could be obtained from the *Encyclopedia Americana.*

The smaller sects in America are surviving forms of pietist trends of the sixteenth and seventeenth centuries as the Mennonites and Schwenkfelders. A survey of some of these sects might be presented from the synopses of F. E. Mayer in *The Religious Bodies in America* (6). Some of the smaller sects have sprung from the American soil. They may be found in small towns, in the mountains, or in the dreary slums of the cities. They promise some apocalyptic days ahead. The Jehovah Witnesses are an example of the small sect of American origin.

The doctrinal content of the survey could be based on a presentation of modernism or liberalism and neo-liberalism, fundamentalism, neo-orthodoxy and ecumenical theology. Articles by Mayer in his *Religious Bodies in America* are brief surveys of these trends. Father Weigel's *A Survey of Protestant Theology in Our Day* is a concise and comprehensive summary of present day Protestant trends of thought presented in a readable style (7). *Fifty Years of Protestant Theology* by Carl Henry of the Fuller Theological Seminary in Pasadena, California is a clearly written, informative work (8). It is especially valuable because of the ability of the author to reduce these abstruse trends to their fundamental meanings. Father Hanahoe's doctoral dissertation: *Catholic Ecumenism* is an important source book for papal documents on Christian Unity and the contemporary Protestant attempts toward the reunion of Christians (9).

In the evaluation of the liberalizing trends of the more contem-

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(6) F. E. Mayer, *The Religious Bodies in America* (St. Louis: Concordia Press, 1954).
(7) G. Weigel, S.J., *A Survey of Protestant Theology in Our Day* (Westminster, Md., Newman Press, 1954) 58 pages with bibliography.
(8) C.F. Henry, *Fifty Years of Protestant Theology* (Boston: Wilde Co. 1950) 113 pages.
(9) Edward F. Hanahoe, S.A., *Catholic Ecumenism* (Wash. D.C. Catholic Univ. Press, 1953) 182 pages equipped with an excellent bibliography.

porary Protestant thinkers, it is well to appraise these in the light of censures against modernism. For these Neo-Orthodox and Neo-Liberal schools embody the denial of the supernatural and the naturalizing of Christianity which characterized the modernist movement. There is, of course, a change in the vocabulary and in minor details of doctrine, but essentially the errors are the same.

The extent of such a seminar in terms of time and the more detailed content of the course is a matter of prudence to be judged in accordance with the circumstances of a seminary. The fact is that such a study is needed for the more complete education of the clerical mind in America today, which is affected in so many ways by the Protestant heritage. There are today some 50 million Protestants in the United States. They constitute about one fourth of world Protestantism which is estimated at some 200 million souls (10). In 1954 is was estimated that Protestants numbered 35.3 of the total population of this country (11).

Catholic people do not live in a closed society. They are part of the pluralism of American society which in no small measure is shaped by the manifold forces of Protestant thought. The priest should know the current trends in the analogy of Protestantism as a shepherd of his flock and as one called to gather the other sheep into the one fold. This is, in fact, one of the important points that Pope Pius XII makes in his Encyclical: *Humani Generis:*

"All this," says the Holy Father, "evidently concerns our own Catholic theologians and philosophers. They have a grave responsibility for defending truth, both divine and human, and for instilling it into the minds of men; they must needs take them (these trends) into account. Nay it is their duty to have a thorough understanding of them" (12).

KENNETH DOUGHERTY, S.A.

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(10) *Karte der Religionem und Evangelischen Missionem der Erde,* Stuttgart, 1955.
(11) *Yearbook of the American Churches,* edited by B. Landis, 1955, pp. vi, 269.
(12) Pius XII, *"Humani Generis"* Aug. 12, 1950, in *A.A.S.* XXXII, 563-4.

# TRENDS OF THE ECUMENICAL MOVEMENT IN AMERICAN PROTESTANTISM

*(Concluded)*

We come now to some closing considerations of the characteristics of this American ecumenical movement. Without in any way pretending to make an exhaustive analysis of the problem, one begins with a degree of reluctance, lest the following generalities present only one side of the picture. Protestantism in America is so difficult to grasp and manifests such a variety of doctrinal and organizational differences that it might seem pretentious to limit its chief features to a fixed pattern. The effort will prove worthwhile, however, if this report faithfully reflects the general situation prevailing among the churches participating in these organizations striving for unity.

## *The Sense of Practicability*

"We Americans," says Willard Sperry, "are predominantly sons of Martha," and at least the promoters of church union have never forgotten the dictum. "We must have unity," Van Dusen reminds us, "because none of the churches' greatest problems can be adequately met by individuals or separate communions... Unity is, first of all, the clear counsel of expediency, of practical statesmanship" (48). We have seen that the initial striving force of the movement sprung from a practical motive—the urgency of breaking down the scandal of a divided Christianity in mission lands. From 1900 to 1935 the compelling motive was that of taking to them the benefits of Christianity—in other words, of making them beneficiaries of some kind of Social Gospel. At present, the various motives given are not without connection with every-day problems. The two objectives assigned by F.E. Mayer to this endeavour are a powerful Church and a common front against the enemy (49). "Christian thought in America," according to Leiper, "is burned with the sense of great reversals... The *ground swell* of time is against Christianity... The achievement of world community has become a life and death issue" (50). "Through the ecumenical revival," concludes McNeill, "the Protestant and other associated churches may hope (in the post-war era) to find themselves in a position to yield their share of service more effectively than ever before" (51). The enemy referred to is singled out as "the destructive secularism and pagan absolutism of the present day" (Pauck), or that ever present "Roman Church" that, in the words quoted of Dean Inge of England, "has gained the upper hand by methods utterly opposed to the spirit of Christ" (52). At times, however,

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(48) Van Dusen, in Anderson: *Protestantism, A Symposium*, pp. 275-6.
(49) Mayer, *The Religious Bodies of America*, p. 485.
(50) Leiper, *Reunion and the Ecumenical Movement*, in Nash, op. cit. p. 261.
(51) McNeill, *Our Divided Denominations*, p. 70.
(52) In almost every issue, American Protestant periodicals like *The Churchman* (Episcopalian) repeat statements of the same kind about the Roman Catholic Church. Happily, this is no longer the general tone of many serious Protestant publications.

the precious thing to be saved from destruction is nothing less than American Protestantism:

> Our civilization, writes Morrison, is in a state of collapse. The old world of America and of historical Protestantism is passing away... The thought of carrying our impotent sectarianism into such a scene... should awaken us to realize that in this world convulsion the destiny of Protestantism is involved. Either it will decay with the decaying significance of its sectarian churches, or a new Protestantism will emerge, emancipated from its archaic sectarianism and competent, under Christ, to gather the fragments of a shattered civilization and build a new world (53).

If this close-up perspective has not induced American Protestants to devote much of their time to the searching of Christ's mind or to the study of the Apostolic tradition, it has led them to find some practical ways of actuating those ecumenical ideals. Here they have shown the same ingenuity and resourcefulness as in other economic and organizational fields. Some of the achievements have already been mentioned in previous pages. During and after the last war, their united ministries have been carried on in behalf of prisoners, of refugees, etc., through a number of ecumenical enterprises, such as War Prisoners' Aid, World Student Relief, Interchurch Aid, Christian Relief and Reconstruction, the Orphaned Missions Fund, and other similar agencies. At home the process — although less spectacular — goes on unabated strengthening the ties within and across the lines of church families.

### *Federation rather than Organic Union*

This characteristic follows from what has been said in the last paragraph. In federation the constituent churches retain their individuality together with their full freedom of belief and organization — joining the other churches only for wider issues of common concern. Organic union, on the contrary, requires adjustments in belief, in the liturgical life, and in the whole conception of church government. Many American Protestants think that most of the problems for which religion exists can be solved by the mutual help of different denominations, without in any way touching that inner sanctuary of personal beliefs and freedoms. Among some of them, the church is looked upon "as an agency for promoting the moral life of the community and for advancing the social interests of the underprivileged." The "building of the Kingdom" takes place in history and has to be performed by human beings joined for a common purpose more or less on the lines of a benevolent society.

As already recorded, much of the ecumenical work in the American churches has been of a federative type, and both historians and churchmen are proud of its achievements in relating Christianity to every sphere of the national life. Their outstanding example is, of course, the Federal Council of Churches of Christ in America:

> Its commissions, writes Richardson, have done great service in

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(53) *The Unfinished Reformation*, p. 263.

making detailed surveys of the state of the churches, and of social, economic, and educational aspects of the national life... Rather than attempting to unite the churches by means of an organic unity, the Federal Council, following American political theory, has succeeded in providing a means whereby the existing denominations can co-operate effectively without abandoning their traditions and their existing polities (54).

The federal tendencies, however, do not exclude other kinds of closer union. Charles Brent, the founder of Faith and Order, had his worthy predecessors like Alexander Campbell and William Reed Huntington and also his followers. Likewise, organic unions have taken place in the United States, but as a rule, they have affected only related bodies sharing both the same national life, and very similar beliefs and forms of worship. Or, as A.L. Drummond has said, there "have been marriages within the limits of what we may call the ecclesiastical clan or tribe" (55). On the other hand, the impression is left that Faith and Order has, in practical life, lost much of its initial impetus. Except in the ranks of the Episcopalian Church and some other related families, few observers regard it as an immediate solution; and Latourette may be right when he remarks that "there seems not the slightest prospect" that the majority of the Protestants in the United States might be willing to fit even into a much mollified interpretation of the Anglican tradition (56).

Is, therefore, federation going to fulfill the ecumenical wishes of the American churches? The answer is far from uniform. But I would say that, at least as an ideal, a much closer union—not always well defined though it be—is presaged by many of their leaders. Of course, such is the attitude of Episcopalians:

Co-operative federation, writes Angus Dun, though it has values, direct and indirect, does not satisfy the will to unity. It leaves us reproducing our divisions, and it does not reach down into the central sanctities of the churches' lives, to the level of faith and shared utterance, to the level of common prayer and communion and pastoral relationship. One is not baptized into a federation. A federation does not provide the all-one-body experience... A federation is not a church: it is a league of churches non-communicating, unashamedly competitive churches; but it is far from satisfying the meaning of *one body in Christ* (57).

Even more liberal representatives seem to agree with this. Van Dusen is credited with having said, in an "unguarded utterance," that

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(54) Richardson, *The Church Throughout the Centuries*, pp. 227-8.

(55) Drummond, *Story of American Protestantism*, Boston, 1949, p. 402. Richardson, op. cit. p. 402. "Working together," says Leiper, "the churches will minister to human needs as never before and, in so doing, will prove that the Gospel is the supreme remedy for all evils" (Nash, op. cit. p. 252-3). Leiper in another book: *Christ's Ways and the World's*, 1938, pp. 140-1, is definitely in favor of federation.

(56) Latourette, *A World Christian Community*, p. 73-4. Cf. the French periodical *Etudes*, July-September, 1948, Fr. Rouquette's opinion about the prevalence of the *Life and Work* movement over that of *Faith and Order* (p. 30); although next year he gives a different view of the matter (*Etudes*, April-March, 1949, p. 16).

(57) Angus Dun, *Prospecting for a United Church*, p. 26; Mayer, op. cit., p. 486.

"there can be no question whatever that the ultimate goal is to be the complete organic union of the existing churches of Christ" (58). And Morrison asserts:

> There are few among us who regard these achievements as the ultimate goal. Rather they are the promise of something much better, more majestic, to which our striving and God's providence are leading American Protestantism (59).

Will this hope ever be fulfilled? The present trends do not necessarily guarantee it.

### *An Unstable Theological Foundation*

On principle, the church unity sought by ecumenical leaders need not be based on any theological agreement. "It is clear," writes a theologian, "that the goal of the ecumenical movement cannot be accomplished through uniformity, but that it must be the achievement of unity in multiformity." (60). "We agree to disagree" is one of its most often repeated mottoes. "We cannot too frequently be reminded," says Leiper, "that Jesus said: *Follow Me*—not—*find the perfect theology and the ideal church order*" (61). For Morrison the sin of Protestantism is not the treasuring of differences, whether of belief or polity, but the fact of being embodied in different churches. "Diversity," he adds, "is not sin; division is sin" (62).

Whole chapters have been written to prove that, notwithstanding doctrinal differences, denominations will greatly profit from various traditions in the oneness of Christ:

> Perhaps, thinks Richardson, the most fruitful approach is to recognize that in the variety of our historical traditions, the grace of God has mediated through many diverse forms and in many different fellowships (63).

History, according to these writers, teaches us that attempts of unity founded on theological or ecclesiastical agreement, have always ended in failure. That should be enough to discourage them from trying the same method:

> It seems clear, says Latourette, that unity is not to be achieved through conformation to any of the existing ecclesiastical patterns ...Where (the Roman Catholic Church) has failed, no other church is likely to succeed. The more rigid the structure and the more

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(58) Bradshaw, *Free Churches and Christian Unity*, Boston, 1954, p. 38.

(59) Morrison, op. cit., p. 234.

(60) Mayer, op. cit., p. 486. This fact carries serious consequences into the whole Movement: "Là ou les Eglises entrent en contradiction sur des verités centrales de la foi, et ne le font pas incidentement, mais de façon repetée et constante dans leurs déclarations et leurs theologies officielles, on a à peine à reconnaitre la presence de l'Eglise universelle" (Visser 't Hooft, quoted by *Etudes*, July-Sept. 1948, p. 28).

(61) Leiper, cf. art. in Nash, *Protestant Thought in the Twentieth Century*, p. 271.

(62) Quoted by Bradshaw, op. cit. p. 19.

(63) Op. cit. p. 240. "A denomination inclined to favor a contemplative and mystical theology would have an opportunity to share in the religious experience of an activistic communion; the non-liturgical churches would be enriched by the liturgy of other communions; the anti-creedal denominations would profit from the strongly confessional groups in the 'oneness of Christ'" (Mayer, op. cit. p. 486).

sweeping the claims, the less is the likelihood of all Christians conforming. Even a fairly flexible structure, if it holds to an irreducible minimum, will fare but little better (64).

Church history, according to Bergendoff, is to so great an extent a story of failure to contain the Church in one form, that the ecumenical movement in our day is destined to fail if its aim is to set up some one human authority over the people of God" (65).

The utter impossibility of reaching theological agreement has been one of the sad experiences of Protestants themselves in ecumenical conferences. The stumbling block has always been doctrine or questions closely connected with it:

We have seen clearly, concluded one of the statements of the Lund Conference, 1952, that we can make no real advance towards unity if we only compare our several conceptions of the Church and of the traditions in which they are embodied (66).

And yet, no ecumenical movement can be conceived without a set of common beliefs which will bind its members. Nor can any reunion have a lasting success that is founded on contradictory ideas affecting the heart of its very existence. Much less should we figure Our Lord advocating for His Church an artificial union incapable of appealing as a living miracle to the rest of the world. The antinomy is so evident that no leading Protestants can ignore it—although for the sake of expedience, they might prefer to keep silent about it. Actually, both Fundamentalists and extreme Congregationalists who oppose the World Council of Churches, have realized the maneuver and have accused the organization of hiding its real aims (67).

There are several ways of ending the conflict, and all of them have been proposed. For some, the *Anglican Way* (with its high, broad, and low church mentality) could serve as a model and be applied to the whole Christian world. Within this plan, any 'believer,' giving at least vocal allegiance to Jesus Christ as Lord and Saviour, could be a member of the Church. Its *breadth of spirit* is large enough to encompass Congregationalists, Presbyterians, Methodists, Lutherans, Episcopalians, and the Disciples of Christ. Its distinctive feature would be a 'peaceful coexistence.' No participating body will be told to give up the peculiar features of its theological or ecclesiastical system. Yet they will be encouraged to express them without any dogmatic insistence on their orthodoxy, while at the same time showing respect for the traditions of other churches. This kind of "affected blindness" is all-important if the proposed scheme is to succeed. And the attitude is based on the

(64) Op. cit. p. 69.

(65) C. Bergendoff, *The One, Holy, Catholic, Apostolic Church*, Rock Island, 1953, p. 85. Not only this. Van Dusen warns us to "abandon, once for all, the widely held myth of an original undivided church. History recognizes no such a reality" *(World Christianity*, p. 69). Even for Latourette any reunion conceived "as the achievement of a Christian unity which is regarded as once existing but since lost, *is contrary to historical realities*" (op. cit. p. 74).

(66) *The Ecumenical Review*, Oct. 1952, p. 64.

(67) For the Congregationalist view, cf. Bradshaw, op. cit. Chester E. Tulga has voiced the Fundamentalist opinion in several—and at times violent—pamphlets: *The Case Against the National Council of Churches; The Case Against the World Council of Churches*, etc. They have been published by the *Conservative Baptist Fellowship*, Chicago.

fact that, in spite of our attachment to certain formulas of faith, "Christians have no Scriptural right to deny the name of fellow Christians to those who bear witness to Christ as their Lord and Saviour"; and "when we restrict love to the boundaries of the intellectual definition of our faith, we make Christianity a smaller thing than the Scriptures make it" (68).

How, in practical life, the plan is going to work, no one knows. The danger of falling into a dangerous syncretism seems evident. Its proponents, however, deny it. Mackay rejects any kind of "theological dilution and lowest denominator formula," stating that the Church "must never sponsor a blanched, eviscerated, spineless statement of confessional theology" (69). And Pauck asserts that the abrogation of all denomination absolutisms:

> Will lead to a catholicity of outlook which, on the one hand, will be marked by a definiteness of position unhampered by either eclecticism or syncretism, but oriented to the Gospel of Christ (70).

Other American Protestants insist that, besides the general adhesion to Christ as Lord and Saviour, certain sets of truth need to be admitted by anyone entering the greater ecumenical family. For Episcopalian churches, the doctrine of the apostolic succession forms an integral part of that minimum of requirement. The latter, meanwhile, are opposed by those Congregationalists who not only deny the claims of an apostolic episcopacy, but firmly maintain that God wills no spiritual relationship among Christ's disciples beyond the association of individuals in local churches... The positions are irreducible. And, since none of the contending parties has any chance of attracting the others to its side, the *professional neutrals* are trying hard to reduce the antagonisms and to devise a working plan suitable for all (71).

A third school is much bolder in its aims and looks definitely for a new kind of church with a quite new theology as well. Negatively, they all seem to know what such an institution *will not be.* Thus, the "Catholic pattern" is bluntly rejected, and Latourette warns us that "it is clearly fantastic to hope that Christian unity will come by conformity with the Roman Catholic Church... The terrific blows dealt in the present century to southwestern Europe, the center of its traditional strength, may indicate that even this form of Christianity is transitory" (72). Neither will it conform to any of the existing ecclesiastical organizations: "Lund," says A.C. Outler, "marked the end of the hopes of those who saw in the ecumenical movement a real prospect

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(68) Bergendoff, op. cit. p. 89.

(69) *Presbyterian Life,* Dec. 1955, p. 24.

(70) Pauck, *The Heritage of the Reformation,* p. 285. Cf. McNeill, *Modern Christian Movements,* p. 152.

(71) They have taken as their point of agreement the fact that "God reveals Himself in Christ." However, Mayer shows the variety of interpretations to which this basic notion has been subjected (op. cit. p. 486).

(72) Latourette, op. cit. p. 76. Any observer will wonder at this view of an otherwise clever and well-balanced historian.

that one of the existing churches might come to serve as the nucleus around which all the others might be gathered" (73). "The ecumenical movement," adds J.T. McNeill, "must create an ecclesiastical revolution. The visible church of the future will not be a replica of any Church of the past, or a patchwork of any such. Nor will it be a museum of old theological fragments" (74).

When they come to mould the definite shape the Coming Church is to take on, the proponents of this school are far from any common agreement. Some of them confess their ignorance about it or leave the matter to the "guiding Spirit of the ecumenical movement." Leiper tell his readers that "no one is wise enough to predict just what the Spirit will say to the Churches of the second half of the twentieth century," but since the cause of unity is a work of faith, he adheres to William Temple's idea that "in the end, the reunion will not be something fabricated by us at all, but the work of God resulting from a deeper devotion in all parts of the Church to the one Lord of the Church" (75). Latourette, too, thinks that "the precise organizational and institutional forms which this unity will take, we cannot know." Nevertheless, in his opinion, "presumably no one form or set of forms will be final" because "so long as the living Spirit ... continues to operate within the Christian community, new organizations will appear and changes will be made to meet fresh conditions in the human scene" (76).

Others find this answer to be unsatisfactory and prefer to add something of their own. The great traditions, Roman, Eastern, and Protestant, says Mackay, ought to make a thorough examination of their historical past and realize that none of them has had the monopoly of sainthood or of transforming power. This will lead them to accept "a theology of Revelation, a full-blooded, loyally Biblical, unashamedly ecumenical and strongly vertebrate system of Christian belief, which cherishes without idolatry the historic creeds and confessions ... (and which) studies the life history of the churches in search of insight regarding Christ and the Church" (77). In the coming ecumenical church, thinks William Pauck, only "a constant attention to the message of the Bible (notwithstanding its historically relative, fragmentary, and even dubious forms) and the meaning of Christian teachings and institutions, can guarantee a true encounter of man with the Christian gospel" (78). Morrison goes for more sweeping and revolutionary changes. He maintains that denominational peculiarities are becoming obsolete. Within the members of each one of them, divergences of opinion and interpretation are so wide, that no intelligent person would hold them as unchangeable realities. Besides, the churches have been so pene-

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(73) Outler, *The Ecumenical Review*, Oct. 1952, p. 59.
(74) Op. cit. p. 152.
(75) Op. cit. p. 270.
(76) Op. cit. p. 74.
(77) Art. cit. p. 25.
(78) W. Pauck, *The Heritage of the Reformation*, p. 85. A little later he tells us that: "The spirit (of the Ecumenical church) will manifest itself in the abrogation of all theological and creedal absolutisms" pp. 288-9.

trated by the new understanding of the Bible, that even those who regarded "high criticism" with suspicion, tend to appreciate "the inestimable services" it has rendered to the Christian Church. Orthodoxy in matters of faith is losing its status as a test and focus of loyalty. Now the churches prefer to put their loyalty to the person of Christ above creeds and above the Bible itself, because "to invest (the Book) with such authority results inevitably in the obscuration of Christ's own authority and also in the continued multiplication of sectarian churches. The Bible, so used, is the great divider of the churches" (79). This is what the future ecumenical church will do: 1) by recognizing no constitutional authority save the sovereign authority of Christ; and 2) by providing a place for all in spite of their doctrinal differences:

> This means, concludes Morrison, that creedal formulations must be abandoned as constitutional standards and that the truth of the Christian Bible shall be entrusted to the fellowship of Christ's people. It means that the interpretation of the Bible, and the Bible itself, shall be given their true place, which is not in the constitution of the Church where Christ alone is sovereign, but in its fellowship, that Christ may be all and in all (80).

Any of the proposed solutions—except that founded on Faith and Order—is so far from our Catholic theological conceptions, that one understands why the members of the Orthodox Churches have been shocked by them. Here the whole traditional doctrine of the inspiration of the Bible, of the divinity of Our Lord, and of the true nature of the Church is abandoned to the mercy of human polemic with the inevitable consequences of distortion through private judgment or even complete suppression. The limited scope of this article precludes the detailed discussion of individual points of doctrine.

### *A Strong Opposition to the Roman Catholic Church*

A correspondent for the Belgian ecumenical review *Irénikon*, usually quite benevolent to anything connected with Protestant churches, a few years ago remarked this characteristic of American ecumenicism:

> On y doit, he wrote, surgir un confessionalisme prononcé malgré une théologie d'allure encore très libérale et denominationelle. Une certain idée oecumenique y gagnerà probablement du terrain, mais elle sera marquée d'une empreinte fortement anti-catholique. Il est à craindre qu'elle n'exerce une assez forte influence sur les travaux du Conseil Oecumenique des Églises (81).

A certain opposition is expected. The tension has been going on since the Civil War; and, as Protestant writers admit, some of the ecumenically-minded organizations, particularly the Evangelical Alliance, have not been without anti-Catholic emphasis (82). The roots are part-

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(79) Op. cit. p. 194.
(80) Ibid., p. 222. I understand that Morrison's position, being so extreme, is shared by a rather small section of American Protestants.
(81) *Irénikon*, 1951, p. 487-8.
(82) Cf. Rouse, *A Hist. of the Ecum. Movement*, p. 225. W. Warren Sweet has an illuminating chapter: *Roman Catholicism in the United States* in his book: *The American Churches, An Interpretation*, pp. 93, ff.

ly political and party religious. On the latter, I can only quote one of the best modern historians:

> Friction between Roman Catholics and non-Roman Catholics is almost inevitable. The Roman Catholic Church believes that Christian unity can be achieved only within her fold... To be consistent, she must regard toleration as a necessary evil and must seek to win over their members... Naturally, Protestants cannot accede without sacrificing their separate existence and what they believe... They must, too, regard Roman Catholics as in error and at most tolerate that error (83).

But from here to open enmity there is a long road. And the history of the United States has no records of past religious wars nor can Protestants complain of interference on the part of a state church or of inquisitorial methods used against them. And yet, that opposition exists:

> Many otherwise fair-minded Americans, writes Dean Sperry of Harvard, close their minds against all that is implied by Catholicism; they will hear no good of it and will have none of it. Even at this late date (1946) the Roman Church is felt to be an alien fact. We have a blanket term for the many manifestations of this mind: *Nativism* (84).

It is almost natural that Fundamentalists should oppose the Catholic Church. McIntire and his vociferous allies, together with members of the *Christ's Mission, Inc.* (made up mostly of apostate priests), or the *American Protestant Defense League*, or the *American Council of Christian Churches* are continuing the attacks of the defunct Ku-Klux Klan and the Know Nothings. Their bigotry and tactics are so well-known that they can hardly do harm except to those who already harbor the same prejudices. There have been a few churches—especially the Baptist denomination—which have been nurtured on a long tradition of antipathy towards the Catholic Church. Representative of a group of pseudo-intellectuals entering the arena against the Church from time to time is Mr. Paul Blanshard, whose eagerness to present a substantial case against the Catholic Church in the United States has led him to the most naive inaccuracies in his criticism of her doctrine as well as a startling legal immaturity in the assessment of her laws (85). The ever-present miracle of the expanding life of the Catholic Church as well as her integrity in doctrine and morals constitutes a tangible rebuke to the narrowness of view manifested by a segment of her enemies, such as those just referred to.

The exception should be found among those well-meaning Protestants whose ardent desire is the fulfillment of that unity of Christendom willed by Our Lord for His Church. The champions of the ecumenical cause should do their very best to avoid open attacks and rash criticism of a Church which—even to the eyes of non-religious observers and

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(83) Op. cit. p. 42.
(84) H.L. Sperry, *Religion in America*, New York, 1946, p. 199.
(85) H. Roy in his book: *Apostles of Discord*, provides a good deal of material on this subject.

scholars—has historical reasons to claim her Christian origins... It seems absurd to think of any true ecumenism without the active participation of that Church. There are, undoubtedly, American ecumenists who have that minimum of respect for the Church of Rome; this I have discovered during the time and study devoted to the preparation of this paper. Bishop Angus Dun, for example, and other writers such as Leiper, Van Dusen, and Bennet are among those who are respectful in their references to the Catholic position. It is a duty for me, in particular, to give due acknowledgment to Professor K.S. Latourette, whose understanding and appreciation of what the Catholic Church is and holds takes him much nearer to us than most of his colleagues.

But the reversal is also true; for I have come across so many others whose judgement on things Catholic is far from sympathetic and fair. It is a painful experience, for instance, to find many members of the staff of the POAU (Protestants and Other Americans for Separation of Church and State) actively engaged in the ecumenical movement. One cannot help but wonder what kind of fraternal unity, founded on Christian love, can be formed from people who have given so much of their lives to the ministry of antagonism (86).

One example that can be cited is that of Clayton Morrison, the long-time editor of the *Christian Century*. To him one of the motives urging Protestants to church union is that: "The denominational system robs Protestantism of its inherent strength in its inescapable competition with a formidable and aggressive Roman Catholicism" (87). He further expresses concern over the "phenomenal growth" of that Church not only in the East and in the Middle West, but also in the South, "where the same development is taking place." These facts "ought to dispel from the Protestant mind the illusion that its long ascendant position in American society is secure." The remedy, however, is at hand: "Protestantism can be itself only by drawing together its divided forces into an ecclesiastical integration" (88). This sounds more like a battle-cry than an invitation tendered to the opposing group, and its proponent congratulates himself because "happily the ecumenical movement in (American) Protestantism is oriented in a direction opposite to that which leads to Rome" (89). The Catholic Church is out of the question. Her presence would "only confuse and unprofitably complicate the main issues and delay action... To be diverted from our search of Protestant unity by a sentimental consideration of reconciliation with Roman Catholicism would be like dropping the bone to seize the shadow" (90).

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(86) Dr. E. Blake, President of the National Council of Churches, is credited with these words: "The National Council of Christian Churches must assume a Christian and friendly and forgiving practice toward the Roman Catholic Church and should strengthen those within that communion who are unhappy about its exclusiveness and isolation" (Quoted by *Lutheran*, December, 14, 1955, p. 8).

(87) Op. cit. p. 35.

(88) Ibid. p. 41.

(89) Ibid. p. 102.

(90) Ibid. pp. xii and 102; Garrison, *A Protestant Manifesto*, N.Y. 1952, p. 176.

Similar instances unfortunately, can be found in other promoters of the ecumenical movement in the United States. Both Niebhur and Mackay subscribe to the term of "apostate church" given by the first Reformers to Catholicism (91). The pronouncements made against our cherished beliefs on the occasion of the proclamation of a Marian doctrine likewise lacked all that respect for a "sister church." In the recent past, as well, apropos of the Week of Universal Prayer for Christian Unity, a campaign was initiated to have the date changed (because Catholics might do harm to the cause of Protestantism by their prayers for the return to the one flock); and Protestants were assured that "rejoining or reunion, it will be with no such Rome as any Roman Catholic knows today, and certainly not with the Rome of this Chair of Unity Octave" (92).

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This leads us to a conclusion. Yoder declares that "proponents of eventual Protestant and Roman Catholic unions (in the United States) have been few and far between." Lately, a European observer on ecumenical questions, after a visit to the United States, wrote a booklet on the subject and "gave a lecture to American Catholics, clergy and laity, for their alleged backwardness and dereliction of duty" in approaching the Protestant churches. A reviewer who for half a century has taken a prominent part in inter-faith and inter-racial movements, has given the appropriate answer to these hasty remarks:

> European Catholics, he says, are not always alive to the subtler aspects of the Church's situation in this country; such as Protestantism's entrenched social status, and the problems created by persistent aspersions of certain Protestant groups upon our religious schools, the calumnies of the P.O.A.U. and a Paul Blanchard, the fanaticism of some of the missionary sects, the pervasive climate of indifference, and the historical Protestant fears of Roman political domination. Profound disagreement in matters of family morals and matrimony seem to raise impassable obstacles (93).

Such, too, has been the conclusion of my study. The gap between American Protestantism and Catholic doctrine is too deep. The theology of ecumenism among Protestants has to make an almost complete turn in the direction of orthodoxy (at least that of the Reformers) before any useful contact can be established among us. The situation is different from that of certain Anglican and European ecumenical sectors. And the Catholic Church, continuing to affirm its changeless moral and dogmatic truth without any semblance of compromise is, in the long

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(91) Cf. for example Niebhur, *The Nature and Destiny of Man*, N.Y. 1953, II, p. 144; *A Declaration of World Democracy*, N.Y. 1941, p. 43; Mackay, art. cit. p. 19.

(92) *The Christian Century*, Dec. 21st. 1955, p. 1485.

(93) La Farge in *America*, Dec. 24, 1955, p. 359. The observer referred to is Fr. G. Tavard in his book: *The Catholic Approach to Protestantism*, New York, 1955. The book has been hailed and highly recommended by the *Christian Century*, an endorsement that only a few—and usually not very orthodox—Catholic books have obtained from this publication.

run, doing a service to the ecumenical cause. As a French observer has remarked:

> Par sa seule attitude, Rome rappelle, comme un prophète dans la nuit, que l'unité de l'Eglise ne peut être que l'unité réelle de la foi, c'est-à-dire, une commune soumission à la volonté de Dieu exprimé par son corps (94).

And any one who has lived in an American parish knows that, through Inquiry Classes and other useful ways, contacts with non-Catholics are made in a true spirit of good will and continue to be amply rewarded with conversions by the Lord. Perhaps, as pointed out by Fr. La Farge, "more praying, studying, and thinking" could obtain still greater results. But, on the whole, American Catholics are on the right path.

PRUDENCIO DAMBORIENA, S.J.

Gregorian University - Rome

(94) Fr. Rouquette in *Etudes*, avril-juin 1949, p. 27.

# THE CATHOLIC APOSTOLATE TO SEPARATED CHRISTIANS IN THE NEAR EAST (*)

The title of the present conference takes us in spirit through the attractive and at the same time mysterious countries of the Near East. Through the course of the lecture, we will be as pilgrims on a journey across the regions of the *Thousand and One Nights*, with a view to studying the present day work of the Catholic apostolate among those Christians who are separated from Rome. We will mention the problems current at the time of those marvelous stories only when they lead us to a better appreciation of the prevailing attitudes and circumstances which have their foundation in the past.

Nowadays, pilgrims who wish to visit the Near East embark from the coasts of Egypt or Turkey and land at the port of Beirut, the capital of the Lebanese Republic. From there coaches, equipped with every comfort for long distances, run services along fine modern highroads and take the pilgrim to Syria, Iraq, Iran, and the Jordan, finishing the journey in Israel, the new state in the land of Palestine, the country of Our Lord.

When visiting the different cities and talking to the inhabitants, one will soon realize that religion in the Near East is an essential part of social life. Its principal function in those regions seems to be to divide one sector of the population from the other. In the cities and larger towns there are to be found both Moslem and Christian settlements. In the rural areas, however, one comes across some villages which are composed entirely of Christians, while others are exclusively Moslem. The population is divided into tribes, some of which profess themselves Christian from time immemorial; others, meanwhile, glory in their ancestors who embraced the Moslem religion in the days of the Holy War waged by Mohammed himself. In fact, there are two groups of believers which stand out in the varied mosaic of the Near East religions: the followers of Islam and the followers of Christianity. The Christians are in the minority, the Moslems in the vast majority.

Turkey, for instance, has 20 million Moslems as against 190,000 Christians; Egypt has 18 million Moslems and two and a half million Christians; Syria has two and half million Moslems and 450,000 Christians; Iran numbers 15 million followers of Mohammed and 120,000 Christians; Iraq has four million Moslems and 300,000 Christians; Jordan counts one and a half million Moslems and 115,000 Christians. The Lebanese Republic is an exception with 750,000 Christians as against some 500,000 Mohammedans. So also is the new state of Israel with a majority of one and half million Jews and only 36,000 Christians. If we take into account the over-all total, we will see that in the Near

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(*) The text of a conference delivered at the Palazzo Salviati in Rome by Msgr. James Bruning.

East the minority of four and a half million Christians is overshadowed by the Moslem majority of sixty million.

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The theme of this conference requires a more exact examination of the so-called Christian bloc. In reality, the Christians of the Near East do not form a coalition in the true sense of the term. The word 'bloc' gives an idea of solidarity and union, but in the area in question we find rather an agglomeration of various groups of Christians divided among themselves on account of the ancient Christological heresies and the schisms of Photius and Michael Cerularius.

The first heresy which gave rise to a dissident church was that of Nestorius, bishop of Constantinople from the year 427. Even though his doctrine, which denies the divine motherhood of the Blessed Virgin Mary, was condemned by the Council of Ephesus in 431, it was favored especially by the church of Persia, which accepted Nestorianism as its official teaching in 486.

The head of the Nestorian Church, called the catholicos, in time became part of the Moslem regime. To a certain extent, he was also the civil leader of his own community which eventually was to suffer a great deal from the various subsequent dominations and invasions, until it fell away rapidly at the beginning of the Middle Ages.

The greater part of the Nestorians returned to the Catholic Church from the sixteenth century onwards. Others later came under the influence of American Protestant missionaries. During the first World War, many were massacred by the Turks, and among these was the catholicos, Mar Chemun, who was succeeded by his brother. (Succession to the patriarchal see is a hereditary office among the Nestorians). Soon after the latter also died, and his nephew, who had the right of succession, was urged by his relatives to go to America where he is at present.

In Iraq, there is one Nestorian archbishopric and two dioceses. In May 1953, Mar Yohanna was consecrated bishop to rule over the Nestorian community of Iran. Today there are some 11,000 Nestorians in the latter country, 25,000 in Iraq, and 10,000 in Syria, bringing the total in the Near East to 46,000 souls.

After this first heresy which gave origin to one dissident church, there was very soon a second: the Monophysite heresy, which began in the fourth century in the church of Alexandria and gave rise to at least three dissenting churches. The Monophysites are those heretics who admit only one nature in the Incarnate Son of God. They say it results from the union of His divinity with His humanity. This is a tenet which goes directly against the doctrine of the two natures in Christ pronounced by the Council of Chalcedon in 451.

The adversaries of the Council of Chalcedon, all of whom upheld that Christ had only one nature, ended by forming themselves into nonconformist groups, each with its own hierarchy. It was in this way that the so-called Monophysite Churches were formed. Of these, but three

exist today: the Egyptian or Dissident Coptic Church; the Syro-Jacobite Church, which derives its name from Bishop James Barad'i, the first to give this group an independent hierarchy; and the dissident Armenian Church. Of these three, that of the Copts is the most widespread and has the most followers. It counts within its ecclesiastical boundaries the patriarchal see of Alexandria with seventeen dioceses in Egypt: two in the Sudan, one in Eritrea, ten in Ethiopia, and one in Palestine. In Egypt alone there are about two million dissident Copts.

The Jacobite Church exists principally in the Lebanon, Syria, and Iraq, and likewise in South India. The Jacobite patriarch possesses as his see that of Antioch, while his residence is at Homs in Syria. In the Near East, the Jacobites number in all about 60,000, belonging to the archdioceses of Constantinople, Mardin, Egypt, Jerusalem, Aleppo, Edessa, Gezira, and Mossul.

In consequence of an internal schism in 1441, the separated Armenian Church continued to have two sees, each with a catholicos. One is at Etchmiadzin in Armenia, and the other at Sis in Cilicia. On the first depend the Near East dioceses of Bagdad, Teheran, and Egypt, with a sum total of two hundred thousand adherents. The second see at Sis, transferred now to Antelias, near Beirut, has jurisdiction in Syria, the Lebanon, and the Island of Cyprus. In these countries, we find the Jacobite dioceses of Aleppo, Beirut, Cyprus, and Damascus, with a total of 180,000 faithful.

The dissident Armenian Church has, in addition, two patriarchal sees: one at Jerusalem with five thousand faithful in Israel and Jordan, and another at Constantinople which holds jurisdiction in Turkey over about 80,000 members, so that the separated Armenians in the Near East reach a total of 465,000 souls.

The remainder of the three and a half million separated Christians in the Near East make up the various national churches of the Byzantine Rite, which are in origin large branches of the Greek Orthodox patriarchal see of Constantinople which separated from the mother-Church of Rome at the time of the celebrated schism of Byzantium, begun by Photius and brought to a head in 1054 by his later successor in the patriarchal see, Michael Cerularius. At the present time, the Greek Orthodox of the Near East number about 920,000. Those residing in Turkey come under the see of Constantinople; those in Egypt are under the see of Alexandria; while those in Israel and Jordan are dependent upon the see of Jerusalem. For the Lebanon, Syria, and Iraq, the Greek Orthodox give allegiance to the patriarch of Antioch whose see is at Damascus. The people of the island of Cyprus, finally, come under the independent archbishopric of Cyprus.

From this enumeration, we see that the Christians of the Near East number four and half million, and of these those who are separated from the see of Peter amount to three and a half million. Catholics of the different rites who are united through their hierarchies to the Holy See are therefore about one million. This number can be misleading

when compared with the total of non-Catholic Christians, and more so when takes in comparison with the population as a whole. Nevertheless, it is interesting in this regard to note the words with which His Eminence, Cardinal Tisserant, Secretary of the Congregation for the Eastern Church, concluded a conference on "The Tragic History of Eastern Christians." The Cardinal spoke as follows: "I have said enough to help you understand in what way the history of the Christian communities of the East differs from that of the Latin Church. The causes of division, even from the very beginning, have been multiple; there was the insufficient fusion of population which tended to separate as soon as the civil power weakened; there were theological discussions carried on only too easily in the public arena; there was the subjugation to an inferior civil status in non-Christian states which had a theocratic constitution; there were losses occasioned by disturbances, persecutions, and wars. When one studies in some detail the history of the Eastern Christians, there is no wonderment at all in seeing them so reduced —rather one marvels that they still exist. What courage, then, must have been necessary for the whole progeny of these Christians to defend, as they have, the treasured faith of their fathers!"

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We may consider the Catholic apostolate among our separated brethren from two points of view: first, as it is actually carried on in the East itself; and secondly, as it is made possible by the means provided by members of the various associations outside Near Eastern territory who aim at the reunion of separated Christians with the mother-Church of Rome.

The spiritual force of the apostolate carried out by Catholics in the Near East consists in their unity; unity of obedience and submission to the Vicar of Christ on earth, whom they recognize as the visible head of the Church. They are united ardently in faith and ecclesiastical discipline.

In this review of the dissident communities, I have had to deal in a short space with no less than eleven patriarchal sees: those of Constantinople, Alexandria, Jerusalem, Damascus for the Greek Orthodox; those of Etchmiadzin, Sis, Constantinople, and Jerusalem for the separated Armenians; Antioch for the Jacobites; the patriarchate of Alexandria for the dissident Copts; and one patriarchal see for the Nestorians. These eleven sees represent as many bodies, each of which has its own head and all of which are independent of each other.

On the other hand, although it is true that the Catholics of the Near East owe allegiance to six patriarchal sees, yet these differ only in rite; they are united in belief, in ecclesiastical discipline, and in their submission to the visible head of Christ's Church.

This unity is in many cases the deciding factor for many of the dissenting Christians in their decision to recognize the Catholic Church as the only true Church, and to abandon schism by re-entering its ranks.

It must not be imagined that there are no barriers separating

Catholics and non-Catholics in the Near East, barriers which have been erected by the prejudices our separated brethren have felt towards the Catholic Church and also by their conservative spirit. This is especially so in the case of adults, making it necessary to prepare them well for the final step of reunion with the Church of Rome. This preparation is best achieved by bringing them into contact with the Catholic works of charity. These are a very effective demonstration of the higher motivation the Catholic priest has in his work of reuniting them with the Church. In this connection there is the charitable work in the hospitals and clinics, and other Catholic enterprises of social assistance which bring needed help to all the suffering, irrespective of their religious beliefs.

The revival of the Catholic faith in the East is due in large measure to the discipline of the Catholic clergy. The priest among our separated brethren is, more often than not, wanting in culture, both profane and ecclesiastical, and often limits himself to the care of souls and the celebration of the sacred liturgy on Sundays and feast days, without giving his flock the proper religious instruction. The Catholic priest, on the other hand, educated in the seminary, looks after the functions in his church, preserves the Blessed Sacrament there, instructs his congregation in Christian doctrine and piety, and gathers his own young people — among whom there are often non-Catholics — in his usually simple parish school. Here he teaches the elementary truths of the catechism even to the very young.

However, it is not only these humble parish schools in the villages, hidden in the plains and among the mountains, which form the extensive Catholic teaching organization in the Near East. In at least four thousand schools, from the Catholic University at Beirut directed by the Jesuit Fathers and the secondary schools in the capitals and principal centers down to the ordinary parish school, ten thousand teachers, the greater part of them priests, religious Brothers and Sisters, dedicated themselves in 1953 to Catholic doctrine, which was taught that year to about 250,000 pupils. Of these, approximately 150,000 were Catholic children. The effect of the teaching apostolate among our separated brethren in the Near East becomes apparent when we realize that more than 45,000 of these pupils in 1953 were members of Christian communities separated from Rome.

The youth of the Near East, gifted as it is with a quick intelligence and a very good memory, is thirsting for knowledge. When one understands the relations between Christians and Moslems, the Christian parent will not entrust his children easily to the Moslem school even though it is officially that of the Government. As a rule, the standard of teaching in the non-Catholic school, which does not even exist in many villages, is lower than that in the Catholic schools. These last possess a teaching staff which, if not made up entirely of priests, Brothers, and nuns, are at least under their supervision. It frequently happens in the Near East that a non-Catholic pupil, who from his

earliest years has followed the instruction in the Catholic school and attended religious functions in Catholic churches, considers and declares himself a Catholic even as early as his years in elementary school. Thus the Catholic school in the East is not only one of the principal pillars which support the Eastern Church; it is at the same time one of the great influences in the apostolate to those who are separated from us.

The importance of the school for this apostolate has been understood by all the ecclesiastical hierarchies of Eastern Rite. Each rite has one or more religious institutes dedicated to teaching. Using statistics for the year 1953, we can cite the following examples: For the Coptic Rite, there are the Egyptian Sisters of the Sacred Heart with sixty members, who in 1953 had over 1200 pupils in their schools, 439 of whom were non-Catholics. In the Syro-Maronite Rite, the Sisters of the Holy Family in that year had 221 members and 5,581 pupils, of whom some 500 were dissidents. In the Armenian Rite, the Sisters of the Immaculate Conception had 149 members and 4,525 pupils, 2,337 of whom were non-Catholics. In the Greek Catholic Rite, the Sisters the Holy Family in that year had 221 members and 5,581 pupils, of whom 305 were Christians not in union with Rome. Finally, in the Chaldean Rite, the Dominican Tertiaries of St. Catherine of Siena with eighty-nine members had 2,450 pupils among whom were some 600 non-Catholic children.

There are also other religious institutes dedicated to the education of Near Eastern youth. Some of them which have adopted the Latin Rite are made up solely of national elements, as for example, the Congregation of the Sacred Hearts of Jesus and Mary in Beirut with over 400 sisters. However, in those schools where the Eastern Rite prevails, the sisters of this congregation teach their students that rite and accompany them to their respective churches. In 1953 the sisters of this community had sixty schools under their care in Syria and the Lebanon, with 591 religious and lay teachers and a student body of 11,112; of these, 1,252 belonged to dissident groups.

In Egypt as well, the important place of the school in the approach to non-Catholics has been stressed by members of the Catholic Association of Schools there. By means of contributions this association at the present time maintains 130 schools, situated for the most part in the villages of the Nile Valley in Upper Egypt where the rural population needs them most.

Msgr. JAMES BRUNING

*(To be concluded)*

## COMMENTS AND DOCUMENTS

### BISHOP DIBELIUS AND CARDINAL FRINGS EXCHANGE LETTERS ON SPAIN

*Earlier this year, the press carried reports about the closing of the Protestant Seminary in Madrid and the confiscation by Spanish authorities of Bibles and hymnals intended for the use of Protestants in Spain. While it was plain that these measures were carried out by the civil authority, it was alleged in Protestant circles that the Spanish episcopate was largely responsible for the action in question.*

*Among those who lodged a public protest against the events in Spain were leaders of the Evangelical Church in Germany. Through their president, Bishop Otto Dibelius of Berlin, a letter to this effect was addressed in May to His Eminence, Joseph Cardinal Frings of Cologne, expressing concern over the difficulties encountered by Spanish Protestants and requesting that the matter be given attention at the forthcoming meeting of the Catholic Episcopal Conference at Fulda.*

*In reply, Cardinal Frings declared that he too regretted the difficulties which had arisen in Spain, but at the same time he made it clear that the onus was on the part of the Government there, and not on the episcopate. After further clarification of the points at issue, and warning of the harm that could be done by impugning proper Catholic authorities, the Cardinal concluded with a plea for peace between Catholics and Protestants, particularly at a time when the enemy of dialectical materialism presented itself as a serious threat to both parties.*

*A translation of these letters from the German (as furnished by the Ecumenical Press Service) is given below:*

#### *THE LETTER OF BISHOP DIBELIUS TO CARDINAL FRINGS*

"The Council of the Evangelical Church in Germany at its last meeting was obliged once more to turn its attention to the position of the Protestants in Spain, following news of the confiscation of Bibles and hymn-books published in Spain by the Spanish Protestant Church. German Protestants are deeply concerned about these developments.

"The Council of the Evangelical Church (EKD) is aware that there has been no application for a permit to print Bibles. However, according to information we have received, this permit can only be granted by the Spanish Episcopate. In practice it is therefore impossible in the Christian country of Spain to obtain a permit to print the Bible for use by Spanish Protestants.

"The Council of the EKD was also concerned to hear that the Spanish Episcopate is opposed to tolerant trends within the Spanish Government, and to the reopening of the seminary and school at "El Porvenir" in Madrid.

"In the years of difficulty through which we have passed together, we think we have learnt that Christ is greater than the barriers between

the churches. We recall many instances of the fellowship between our two churches and count them as precious. For this very reason the Council of the Evangelical Church cannot look on passively while freedom of faith and conscience are violated in a country which is part of the Western world.

"I feel obliged to draw attention to the wide and undesirable repercussions which this policy is bound to have in Protestant circles in this country, where Catholics and Protestants live side by side.

"In negotiations and discussions in connection with the defence which both our churches have to put up in East Germany, there is danger that no attention will be paid to our arguments unless things change in Spain.

"The Council of the EKD has asked me to write to you, to convey our viewpoint and our sense of anxiety. We believe our views are shared by large sections of the Roman Catholic Church in Germany.

"I venture to hope that this will be taken into account in your own deliberations, either by yourself or by the Episcopal Conference at Fulda."

### *CARDINAL FRINGS' LETTER IN REPLY TO BISHOP DIBELIUS*

"I thank you for your letter of May 15th, 1956, which reached me on the 19th. On the previous day I had already read about your letter and its contents in the press.

"Concerning its contents, I also deeply regret the difficulties which have arisen in Spain. But it is very difficult from here to get a clear picture of the background. Therefore, I have not answered your letter before, because I have been trying to glean certain information first. But one thing seems certain: we have here to do with measures taken by the Spanish Government, measures which are not in any way due to the remonstrances of the Spanish Bishops or to any monastic order, or to other competent church authorities.

"It has been officially denied that the Spanish Episcopate has protested to the Government against the reopening of the Seminary, drawing attention to the articles of the Spanish Concordat relating to schools and colleges. Furthermore, it has been stated that the Catholic Church in Spain does not, in principle, dispute the right of the Spanish Protestants to train their clergy on the spot. On the other hand, it is difficult to perceive what made the Spanish Government decide to take these measures, and to what extent infringements of the law by the Seminary administration have played a part in the decision of the Government. The Catholic paper *Orientierung* (published in Zurich) sent a representative to Spain in order to have a clearer view of the situation. His findings were published in that paper on April 16th. I am taking the liberty of enclosing a copy.

"The Information Department of the Church in Spain also states that the view expressed in your letter—that permission to print Protestant editions of the Bible could only be granted by the Spanish Epis-

copate—is not in accordance with the facts. The censorship, which is applied to all newspapers, periodicals, and books in Spain, even if published by the Catholic Church, is purely a governmental measure, executed without the collaboration of the Church. Competent Catholic circles in Spain have frequently protested against this government censorship. In this matter also, it is difficult to perceive why the Government decided to take this action. As the edition of Protestant Bibles which was confiscated ran into about 35,000 copies, i.e., more than the total number of Protestants in Spain, this seems to indicate that they were not intended for "the use of Spanish Protestants." It would appear that illegality lies behind this case.

"I do not venture to suppose that I have any influence on the Spanish Government, but I long for the pacification of this situation in Spain. As I have said above, the Catholic Bishops in Spain, in any case, present no obstacle to this pacification, and the Holy Father has emphasised "the religious convictions of those who think differently from ourselves" as one of the reasons why we must be tolerant. But I feel bound to say, from the impression that I have of the situation that the Spanish Protestants must also play their part in avoiding any action which might exacerbate the situation.

"Peace between Catholics and Protestants is greatly to be prized on its own account, and it is even more essential in view of our common struggle against the materialism in our midst and against the menace of dialectical materialism. In my view, this interconfessional peace would be strengthened, my dear Bishop, if you could help to ensure that no further reproaches are levelled against the competent Catholic circles in Spain, accusing them of being responsible for these difficulties. These reproaches have caused a deterioration in the atmosphere between Catholics and Protestants in other countries more than in Germany."

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## A LUTHERAN STATEMENT ON THE MEDIATION OF MARY

*In a recent issue of* Una Sancta [1] *there was published an interesting memorandum prepared by a Lutheran study group of Dresden, giving an account of Marian devotion as practiced within the Evangelical Church in Germany. Seeing in this a reflection of Luther's own views on the role of Mary in the economy of salvation, the document goes on to emphasize the important place that the sanctuaries of Lourdes and Fatima occupy in the devotion of Catholics to the Mother of God at the present time. The study group concludes its statement with an appeal to non-Catholic Christians for an objective consideration of Marian*

(1) A prominent German ecumenical periodical published at Meitingen/Niederalteich under the direction of Dr. Thomas Sartory, O.S.B. The memorandum referred to is to be found in the May 1956 issue, pp. 88-92.

*devotion within the Catholic Church. For the interest of our readers, we should like to report here the latter part of this stimulating declaration:*

"Can we German Evangelical Christians remain in our attitude of refusal or indifference before these facts? Shall we allow everything which happens in our time to come more and more under the power of darkness, without our understanding the force of the light which God has given us for our salvation?

"If we wish to be true Lutherans, we should, in accordance with the teaching and practice of Luther, also be devoted to Mary. At Christmas time we allow the Madonna to appear with the divine Babe, for she cannot be taken from Him then; but can this by itself be called the tribute of all generations? At the least, it is a poor thing indeed, especially when we compare it with the inexhaustible and inspired eulogy of the Catholic Church when she sings: 'Thou art all fair, O Mary, thou the glory, the joy, and the honor of our people.'

"If all the Christians of Germany were to unite in prayer to ask her intercession, would not Mary become the liberator of our people as well? And if all the Christians of the world were to join in prayer to her, would they not be able to obtain world peace from our Heavenly Father through the intercession of her whom the Catholic Church calls the 'Queen of Peace'?

"From all that we have said, is it not clear that to Mary has been assigned a very important part in the affairs of our time? It is well worth the effort to examine this question and not to reject it straightway because of that old aversion towards everything which has to do with the Catholic Church—an attitude which is to our own loss and to that of the whole world! The responsibility is ours. We must examine the facts, and not neglect them nor let them perish in silence.

"If matters stand as the Catholic Church affirms—and we have no reason to doubt it; otherwise the reports of Fatima, Lourdes, LaSalette, and other phenomena would constitute a great deception with which the Church would be leading herself astray, an illusion that would have been found out long since by her enemies—and all those reports are founded upon undeniable facts, then the message of Fatima concerns not only the Catholic Church, but all of Christendom—the whole world, in fact!

"Today, when discussion centers around the existence or the non-existence of Christianity in this or that nation, it would be a lack of responsibility not to wish to listen to the voice of God which speaks to the world through the instrumentality of Mary—and this, just because it come to us through the Catholic Church.

"Either the Holy Spirit is at work here by the agency of Mary and these apparitions are very great miracles, incomprehensible graces of God for present day humanity, to which all Christians—even non-Catholics—ought readily to open their hearts and wills; or else it will be proven, as we have said, that here there is error or deception, against which non-Catholic Christianity should protest energetically.

"In any event, these are matters which we should not allow to be passed over in silence. We must examine them: impartially, carefully, and without delay, for destruction is menacing our frontiers; and the possibility exists that because of our unwillingness to acknowledge and to follow, we may be rejecting the message of God which Heaven proffers us through the mediation of Mary.

"We are inviting not only the authority of the Evangelical Lutheran Church to an examination of the facts and to formulate its position, but we also ask all the other Christians, of whatever denomination to clarify their position with regard to these official declarations of the Catholic Church and to lend their support to our appeal for an objective review of these facts of such great importance.

"If these latter cannot be denied, then it will be necessary to draw all the appropriate consequences."

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## CHRISTIANITY AND COMMUNISM—IS COLLABORATION POSSIBLE?

*The following communication was sent to* Unitas *by an Orthodox prelate. The observations made by its author are interesting and timely in view of the fact that many non-Catholic churchmen have seen fit to collaborate with a regime which of its very nature is diametrically opposed to the Christian message. The opinions here expressed are all the more telling since they come from one who has had first-hand experience with a Communist-controlled government.*

During the last century, it was Europe that sowed tares and mandragoras on the virgin soul of the Russian people. Being as it was, a nation poorly instructed by its Church which tended more towards the contemplative than the active, and lacking, in addition, sufficient direction under the liberal political policies of the last czars, the people of Russia were badly defended against the material and atheistic principles of the Revolution. Consequently, they became the easy prey of Communism.

Actually, the Communism which at present troubles mankind is not a product of the Russian people. It is a baneful product of the culture of Western Europe from which the Russian nation itself, together with other peoples, is reluctantly suffering.

A deep-rooted thirst for the light has caused this people, so profoundly mystical, but at the same time quite malleable, to throw itself blindly into an unhealthy and obnoxious receptacle alive with the virus of hatred, thus turning its back on the fountain of living water which is the Church of love. To tell the truth, however, this concerns but a part of the Russian people, for in spite of their malleability, the greater number of them has resisted Communism, a fact attested to by the slaughter of millions of persons during the era which launched the regime. This has entailed a two-fold consequence: on the one hand, the wretched state in which the Russians now find themselves; and on

the other, for Europe the reverberating shock of her sins: she is now reaping the fruit of what she has sown.

On the world scene of the present day, we see not only the spectacle of two opposing camps—that of the ideology and the militarism of Russia, and that of the interests of American capitalism—but also a spiritual conflict between the divine religion of the Church and the cult of the material; the first of these considered, alas! as something passé, and the second which is a return to the paganism of pre-Christian days looked upon as a credo for the future. The one, well aware of the sinful state of human nature, does not believe in the advent of an earthly paradise, and the other desiring to realize it here in this world. On the one side we have the Cross, with its perfect social doctrine, but always impeded by the various political currents and undermining actions in the West; on the other side, there is the hammer and sickle with its astounding promises (the disappearance of classes, etc.) and, after its experience of a quarter of a century, arriving at the opposite extreme of what it was seeking—a veritable hell on earth.

When Marxism, with its pretensions of social betterment, imposed itself by means of force and of crime, it could not help but sow disillusionment, for that frightful caricature of Muscovite Christianity is but a mask which conceals political ends: Pan-Slavism and world conquest. It is not therefore at all a pursuit of social improvement as it pretends; on that score, indeed, its bankruptcy is complete. From these considerations one can readily understand the lie upon which Communism is based; one will also understand the nearsightedness of its policy of conflict with the divine-human force of the Church of Christ upon earth.

In spite of the fact that one will search in vain for a resemblance between Christianity and Marxism—so different in origin, in the means employed, and in the results obtained—yet some Christians have chosen to find points of contact between them, especially in regard to the abuses of Western capitalism. This willingness to effect a *rapprochement* has caused some Christians to believe that collaboration with the Marxists is possible! This is the worst of illusions! Christian teaching has nothing to gain by allowing itself to be deformed and lacerated by Marxism. What human ideology could possibly comprise in a more perfect manner than Christian teaching the ideas of justice, of liberty, of fraternity, of compassion? What doctrine could more effectively apply the reins to capitalism on behalf of the common good than the social teaching of the Church, imparted through her competent leaders? Apart from these Christian principles, there is no balance possible, neither of moral order nor of social harmony.

Marxianism, with its disastrous tenet of 'class struggle' which was supposed to destroy capitalism has ended up with a form of super-capitalism, the most tyrannical of its kind—the capitalism of the State: a small minority, grossly overpaid, exploits the working class which eventually comes to lose all its liberties: the right to appeal or to pro-

test, the right to strike; otherwise, tanks and machine guns stand ready to silence their tongues forever... We have seen what happens when workers ask for bread to satisfy their hunger—at Tiflis, at Berlin, at Poznan, etc. All this, because men have chosen to ignore the social doctrine of the Church.

Without these Christian principles people will find themselves confronted with a dilemma: either they will lead a passive existence amidst a widespread paganism, or else they are going to become the prey of Marxian servitude and of those social upheavals brought about by modern demagogues who, sooner or later, finish up by provoking the conflagration of world conflict.

Communism has in every way proven that it cannot maintain its promises. It has kept but one alone: its irremediable hostility towards Christianity, for in accordance with its materialistic and atheistic principles it cannot but desire the annihilation of Christian teaching. All its forms of collaboration are but ruses, of tactics which have as their objective the ruination of that teaching from within. The Church has always considered Marxianism as 'intrinsecally perverse.' She has not seen fit to, nor can she, remain indifferent before the lament of millions of human beings who continue to suffer in the camps of forced labor of this inhuman regime. The numerous works written by men who have lived behind the Iron Curtain—and not like armchair philosophers like Sartre—give abundant proof of the total defeat of Communism on the social plane (2). What alone remains, therefore, to Communism is its political visions of world conquest. On this level it appears to be for the moment in ascendancy. After having prevailed over several Asiatic countries, it is now preparing to conquer poor Africa. But its actual strength consists in the moral weakness of the dechristianized West, in the eclipse of present day high diplomacy, and in its absurd hope of being able to collaborate one day with Christianity.

We must hope that the satanic mirage of this collaboration may speedily vanish, and that the West will soon awaken from its deadly torpor.

With the help of God, there is no doubt as to the final outcome of this conflict. All the great empires founded upon force have eventually collapsed. Christianity will triumph in the end. And then the present tyrants of Moscow, who today are crushing so many peoples under their iron hand, will exclaim like Julian the Apostate: "O Galilean, Thou hast conquered us!"

M. V. P.

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(2) The following authoritative books on this point are to be commended:
a) *L'Union Sovietique, apparences et realités* by Wolfand Leonard.
b) *Les satellites européens de Stalin* by Igoël Glückstein.
c) *La Pologne d'une occupation à l'autre* by Jean Malara.
d) *L'Etoile contre la Croix* by F. Dufay.
e) *Terreur sur le Monde* by Jean Guettier.

## *AN ANGLO-CATHOLIC STAND ON DOGMATIC AGREEMENT*

*The debate concerning the Church of South India, although considerably mitigated, is still continuing among Anglicans. This is particularly true in Anglo-Catholic circles. Indicative of the unrest that still exists following the decision of Convocations last summer, is the editorial in the September issue of* The Pilot, *the quarterly organ of the Anglican Society for Promoting Catholic Unity. After expressing its disagreement with the view that the South Indian Scheme has aided unitive efforts, the editorial continues:*

"Though the Catholic Reunion Societies exist for the purpose of seeking to repair the breach between the Churches of England and Rome, it must not be assumed that they are therefore unmindful of the necessity to bring all who profess Christianity into the unity of the Church. The very fact that they recognize the Holy See as the visible centre of Unity implies, at once, their conviction that all 'oecumenical' effort should be directed primarily towards recapturing a right relationship with that ancient See. But the Catholic Reunion Societies have always emphasized that such a relationship can never be achieved except upon the basis of full dogmatic agreement. It is at this point that they part company with the 'oecumenical movement' as it manifests itself in such schemes as those of South India, North India, and Ceylon. In all these schemes doctrinal differences are not only glossed over but deliberate provision is made for their perpetuation. In the South Indian scheme, for example, the uniting 'churches' accept 'the fundamental truths embodied in the Nicene and Apostles' Creeds'. This statement in itself is ambiguous since the term 'embodied' does not fix the extent to which the credal statements must be accepted as truth, and we are left in no doubt about the ambiguity, for the *Basis of Union* declares that assent to every word and phrase in them is not required; liberty of interpretation is granted; they are not a complete expression of the Faith (this is capable of more than one meaning); other confessions of faith can be used; and, as the *Constitution* adds, the use of the creeds is entirely at the discretion of the individual congregation. The 'acceptance' of the Apostles' and the Nicene Creeds is thus seen to be, not a basis of dogmatic agreement upon which union can be effected, but a device whereby a purely artificial amalgamation of essentially divergent entities can be maintained under a pretence to credal orthodoxy.

"Dogmatic agreement, in the context of an effort to bring professing Christians into the Unity of the Church, obviously must begin with the doctrine of the Church. Until Christians can agree in their definition of the Church, it is impossible for all to strive to participate in its true Unity. At present the Church is variously defined as an Organism, the Mystical Body of Christ; an Organization, divinely instituted; a Divine Society; the invisible company of the faithful throughout the world; a voluntary organization of believers; a disrupted entity, according to the Archbishop of Canterbury, consisting of bodies which

possess 'a creed, a ministry, sacraments, and the like'; the spiritual department of the State. These definitions, though not all mutually exclusive, exhibit such fundamental oppositions and contradictions that Unity becomes a mere will-o'-the-wisp until they are resolved into one. The unity of an organism is of a very different character to the unity of the invisible company of the faithful and that of a voluntary organization of believers very different to that of a Divine Society. The term, 'unity' in common with other theological expressions, is used by so many different people in so many different ways in the 'oecumenical movement' that it is small wonder that ambiguity and anomaly have emerged as the hall-marks of 'oecumenical activity'."

## ECUMENISM AND REUNION

### *Central Committee of World Council Meets in Hungary*

Accepting an invitation extended to it earlier by Hungarian churchmen, the Central Committee of the World Council of Churches chose Galyatetõ, near Matrahaza, Hungary, as the setting for its annual meeting this year. The sessions of the ninety-member committee were held in that locality from July 28 to August 5, and were attended by delegates from twenty-eight countries, including China. This marked the first time since 1948 that the latter country had sent a representative to a meeting of the World Council (1). The two principal themes considered by the delegates were: "The Churches and the Building of a Responsible International Society" and "Proselytism and Religious Liberty."

The opening session of the Central Committee was given over primarily to a report of the General Secretary of the World Council of Churches, Dr. W.A. Wisser 't Hooft, who prefaced his relation by justifying the choice of Galyatetõ as the meeting place of the World delegates. He declared that their deliberations there were a proof that the World Council "lives its own life in complete independence from any particular political system or ideology and desires to render its witness in all parts of the world."

In the course of his report, Dr. Visser 't Hooft emphasized the expansion of the World Council of Churches since 1946. In that year there were fifty churches which made up the organization, while at the time the General Secretary was speaking, there were 162 Protestant, Anglican, and Orthodox churches in the Council (2). In the meantime, other prominent church bodies were showing a greater interest in the aims of the World Council.

The General Secretary said further that more attention and study should be devoted to theological questions connected with the make-up and activity of the World Council of Churches, and he issued an appeal to theological faculties to lend their support to this. Pointing out that

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(1) The official Chinese observer sent to the meeting in Hungary was the Anglican Bishop of Chekiang, Dr. K.H. Ting. Some of his statements with regard to the condition of Christians in China were open to question, to say the least. In a letter to the *Church Times* of August 31, a correspondent takes to task the Bishop's statement: "We do not feel that we are being persecuted." She points out that the Three Self Reform Movement imposed on Christians by the Chinese Government has not met with general acceptance, as Bishop Ting inferred. "The majority of Chinese Christians," reads the letter, "and notably Roman Catholics, who number some three and a half million, for reasons of conscience and principles have felt called to resist the Reform Movement. And to them the Government is ruthless."

(2) In one of the later sessions at Galyatetõ the delegates voted membership to three other churches. These were the Baptist Church in Hungary, the Church of the Province of Central Africa (Anglican) and the Evangelical Synod of the Rio Plata.

The first of these groups has an official membership of some 25,000 and is a member of the World Baptist Alliance. The second, with a membership of over a million was formed in 1955 by the coalescence of two Anglican dioceses from Southern Africa with two African missionary dioceses at one time under the jurisdiction of the Archbishop of Canterbury. The third denomination has its headquarters in Buenos Aires and is in communion with the Evangelical Church in Germany; it claims some 30,000 adherents.

here and now there was no full-time worker in the W.C.C. who could occupy himself adequately with the theological problems which have arisen, Dr. Visser 't Hooft stated: "There are those who feel that the World Council is already too much concerned with theology. Personally, I fear that our real weakness is the opposite."

"It was just twenty-five years ago," concluded the General Secretary, "that one of the great founders of the ecumenical movement died: Archbishop Nathan Söderblom. One of his most memorable sayings was that we must think of the ecumenical movement as of churches standing in a circle, the centre of which is the Cross. When each church moves toward the Cross, it comes nearer to those who from other points move towards the same centre. May God help us to keep moving in that one direction."

In the sessions that followed, members of the Central Committee gave their consideration to a number of important topics, among which were the following: the problem of proselytism, aid to refugees, international issues, relations with the Russian Church, and the work of the Division of Studies. The latter, which now embodies the Faith and Order Commission, is presently at work on such questions as: "The Lordship of Christ over the World and the Church," "Christians and the Prevention of War in an Atomic Age," "Theological Education and the Training of the Ministry," and "The Word of God and the Living Faiths of Men."

One of the questions that ranked high in importance at Galyatetõ was the possibility of integrating the International Missionary Council with the World Council of Churches. The former body was an outgrowth of the Missionary Conference at Edinburgh in 1910 and has from the beginning formed part of the modern ecumenical movement. Since 1921, when it was more formally organized (the late John R. Mott served as its first president), it has had much in common with the present activity of the World Council regarding inter-church aid and in the promotion of missionary endeavors and has frequently collaborated with it. Officials of both movements have thought, as a result, that the integration of the two Councils would make for better efficiency and would ensure that "missions belong to the heart of the ecumenical movement."

Accordingly, it was decided by members of the Central Committee that a plan of integration should be drawn up for consideration at next year's meeting and by the Assembly of the International Missionary Council in the Gold Coast in December-January, 1957-58. It is hoped that eventually the plan can be placed for approval before the Third Assembly of the World Council of Churches in 1960.

At the end of its meeting, the Central Committee officially adopted several resolutions on the more important topics of discussion. One of the most interesting of these was a forthright statement on international relations which read in part: "The Central Committee of the World Council of Churches, meeting in Hungary, has been once more

impressed by the way in which barriers of race, ideology, and tradition are overcome in Christ. Among the matters specially considered has been the part of the churches in the building of a responsible international society. This means a society where all men can act in freedom with consideration for the needs and rights of others; and where the several members have regard for the well-being of one another and that of the whole family of men. Such a society will recognise its allegiance to God Who is the Sovereign Ruler of the nations."

"When one nation dominates another politically or economically, the dependent or subject people is deprived of the possibility of developing a fully responsible society. Many dependent peoples are demanding self-government and independence for their countries. The churches within and without these lands must appreciate the urgency of this demand and must stand with the people in orderly progress towards these goals. In multi-racial societies they must recognise the claims of justice and boldly exercise a reconciling and constructive influence."

"People must be free to travel, to meet, and to know their neighbours, through personal encounter to seek understanding and create friendship, and thus to achieve mutual confidence and respect. They must also be free to choose by whom and in what way they wish to be governed. They must be free to obey the dictates of their conscience. They must be free to worship God, to witness to their faith, and to have their children educated in it, in church, school, or youth meeting.

"We call upon all Christians to lay these matters to heart and to seek these ends in a spirit of prayer and of penitence for past failures and in the name of their Lord and Master, Who is the Way, the Truth, and the Life." *(EPS)*

### *Unionistic Congress at American Benedictine Abbey*

Delegates from several different countries were present at St. Procopius' Abbey at Lisle, Illinois, to attend a three day unity congress at the end of September. The congress, held under the auspices of the Benedictine Fathers, emphasized most particularly the return of the separated East to union with Rome. Conferences were given and discussions held on various aspects of this question with Fr. Francis Dvornik, Professor of Byzantine History at Harvard University, presiding. Among the lecturers were Fr. Theodore Horacek, Rector of the Pontifical Russian College, Rome, and Dom Georges Landzatt, O.S.B., of Chevetogne Priory, Belgium.

A message from Pope Pius XII was sent to the members of the congress in which he praised their interest and charity towards their separated brethren. The Holy Father said further that this charity should bear fruit in unceasing prayer to God that He might deign "to recall all the wandering to the unity of the Church."

"Among those present at St. Procopius' Abbey were ten members of the hierarchy, including Cardinal Tien of Peiping and Cardinal Stritch of Chicago, the latter of whom is a member of the Sacred

Congregation for the Eastern Church. In an address to the delegates, Cardinal Stritch recalled the unity of East and West of earlier centuries and stressed how oneness in doctrine could go hand in hand with diversity of liturgical forms. "We must pray for the day," said His Eminence in conclusion, "when they who of old were with us will be one with us again."

One resolution approved by the congress recommended that detailed instruction on the Eastern rites be given in all Catholic seminaries. Another proposal made was that lectures on those rites and research into their history be conducted at Catholic universities. Stressing the necessity of prayer for the realization of unity, the delegates likewise urged that the Chair of Unity Octave be observed in every parish.

The congress, which is expected to become an annual event in the United States, came to an end on September 30 when Abbot Ambrose Ondrak, O.S.B. and twelve other priests concelebrated the liturgy in the Byzantine-Slavonic Rite. *(NC)*

### *Atonement Friars Hold Conference on Christian Unity*

Inaugurated by a solemn Mass celebrated by Fr. Bonaventure Koelzer, S.A., Vicar General, the Franciscan Friars of the Atonement held their seventh annual Conference on Christian Unity at their Major Seminary in Washington on September 3 and 4.

Under the chairmanship of Fr. Titus Cranny, S.A., the sessions of the Conference were given over for the most part to papers dealing with the more effective promotion of the Chair of Unity Octave and the approach to non-Catholics.

The opening paper was read by Fr. John McGinn of the Paulist Fathers who spoke on "Techniques in the Modern Apostolate." Drawing on the long experience of his community and on his own contacts with non-Catholics, Fr. McGinn went on to make a number of helpful suggestions in the matter of presenting the Catholic faith to others.

The next two papers dealt with problems connected with the observance of the Unity Octave. The first of these by Fr. DeSales Standerwick, S.A. discussed the difficulties encountered in promoting the Octave on a parish level, while the second, delivered by Fr. Ralph Thomas, S.A., was devoted to methods in preaching the Octave. Both speakers brought into relief the obstacles met with over the years in stirring up interest on the part of the laity in taking part in this annual period of prayer, and both offered practical suggestions in overcoming these difficulties.

The final conference was given by Fr. Kenneth Dougherty, S.A. and dealt with the proper teaching techniques in seminaries with reference to the Protestantism of our day (3). In the speaker's opinion, a more up-to-date appraisal of Protestantism was to be looked for.

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(3) The text of this paper is printed as an article in the present issue of *Unitas.*

The Friars of the Atonement have recently initiated another venture in connection with their unity apostolate by the formation of the Catholic Ecumenical Institute. With its center at the Friars' major seminary in Washington under the direction of Fr. Roger Matzerath, S.A., the Institute consists of a writers' forum. Its purpose is to further the cause of Christian unity by specialized study and by appropriate articles on pertinent subjects.

### *Ecumenical Meeting at Chevetogne*

Having as its general subject: "The Holy Spirit and the Church," an interdenominational ecumenical discussion was held at the Benedictine Abbey of Chevetogne, Belgium at the end of September. The meeting, which has become an annual event, was attended by Roman Catholics, Anglicans, Orthodox, and Reformed who heard four speakers discuss problems connected with the theme of the conference.

Abbé Moeller, professor at Louvain, was present to preside over the meeting and in an address at its final session formulated a number of relevant conclusions. "The fact that the Church is bound to the Holy Spirit," he said in part, "does not render it invisible. Reformed Christians are now trying to restore a concept of the visibility of the Church which has some connections with the desire for ecumenism; for many non-believers are estranged from Christ owing to the divisions which exist among Christians. It is therefore important that Christian unity should be visibly manifest in the eyes of what St. John calls 'the world'." *(EPS)*

### *Recent Activity of the Faith and Order Commission*

One of the steps taken at the Conference on Faith and Order at Lund in 1952 was the setting up of eight theological commissions to explore the nature of Christian unity at its deepest level. According to an announcement made by Dr. Robert Nelson, executive secretary of the Department of Faith and Order, three of these commissions came together in August to report the results of their studies on the meaning of Christian unity.

The nature of the Church and its unity formed the chief object of discussion for the European and North American Commissions on Christ and the Church, the first of which met at Oxford, England, and the other at Greenwich, Connecticut. Papers dealing with the operations of Christ and the Holy Spirit in the life of the Church were delivered at these meetings by Professor Gustav Wingren (Sweden); Mr. Maurice Greasey, Professor P.S. Watson, Principal John Marsh (UK); Dean Walter Harrelson, Dr. John Knox, and Prof. E.R. Hardy of the United States.

At the Oxford meeting, likewise, a particularly important paper on Baptism was presented by Dr. G.W.H. Lampe. This lecture was of

special interest because Baptism has been singled out by the general commission on Faith and Order as a subject of particular study over the next few years.

The third theological commission to meet in August held its sessions at Copenhagen where its members gave their consideration to the different aspects of separate confessional traditions. The principal lecturers at this meeting were: Prof. K.S. Skydsgaard of Denmark who served as chairman; Dr. G. Ebeling of Germany, Prof. J.L. Leuba of Switzerland, Canon S.L. Greenslade of England, and Prof. K. Bonis of Greece.

The Ecumenical Press Service also reports that at the Ecumenical Institute at Bossey sixty students from thirty countries attended lectures from August 4 to 24 dealing with the general topic: "The Church: its unity, its division; its diversity, its divisions." Among the professors who contributed to the course of studies were: Dr. N.A. Dahl of the University of Oslo; Prof. George Florovsky of Harvard University; and Rev. Philip Potter, of the Youth Department of the W.C.C.

In addition to the individual lectures, the students also took part in a plenary session on the faith and order of the Church at which Dr. Robert Nelson presided.

### *Swiss Catholic Bishops Plead for Confessional Peace*

Meeting in conference at Einsiedeln early in August, the Catholic Bishop of Switzerland issued a communiqué in which they expressed their concern over the worsening of relations between the different Swiss religious groups. After having set forth what the proper attitude of Catholics should be towards those who belonged to other communions, the Bishops made it clear that the accusation of Catholic intolerance and peremptoriness was unjust. They accordingly called upon non-Catholics to be objective in their judgments and to offer their cooperation in maintaining confessional peace.

"This confessional harmony," read the message, "is not the anxious preservation of a *status quo;* nor is it a fleeing from discussion. It consists rather in a respect for the sincere religious convictions of others and also in contacts imbued with objectivity, loyalty, and goodwill. The Catholics of Switzerland will make it a duty to pray for their separated brethren of other confessions and recommend them to the grace and the benevolence of Christ, our common Saviour. Their Bishops invite them to work in a constructive manner for the religious and moral good of all." *(Doc. Catholique)*

### *Anglican Deputation Visits Russia*

Sponsored by the Church of England Council on Foreign Relations, a deputation of theologians headed by Dr. Michael Ramsey, Archbishop of York, visited the Soviet Union in July. The purpose of the visit was to conduct theological discussions with representatives of the Russian Orthodox Church.

According to an official statement issued at the end of the confer-

ence, the topics covered by papers read were: the history of the relations between the Church of England and the Russian Orthodox Church, the nature of the Church, the place of the laity in the Church, the Creeds, the *Filioque* clause, doctrine and its formulation, dogma and opinion, the sacraments, Orthodox practices and formularies. Discussion on most of these points was carried on under the alternate chairmanship of the Archbishop of York and Bishop Michael of Smolensk. The opening session, however, was chaired by the Metropolitan Nicolai of Krutitsky.

The statement of the Church of England Council continues: "During discussion it was found that there was a wide measure of agreement between the delegations on a number of important points. There was also a number of divergencies due to different historical experiences and to different emphases and customs. There was not much time during the conference to discuss fully these points of difference, and much work remains to be done before such discussion could be complete. Nevertheless, the conference members are convinced that their meeting has been of very great value in increasing understanding of one another's points of view."

Upon his return to England, Dr. Ramsey referred to a "two-fold policy" on the part of the Russian Government towards the Orthodox Church: while religious services were tolerated, religion itself was completely excluded from the school. The Archbishop said further that he had observed many abandoned and unused churches during his visit, and that the fifty that were open in Moscow were but a few in comparison with the number that was in use before the Communist Revolution. *(C. of E. Newspaper)*

## AROUND THE WORLD

### ROME

#### *A Recent Papal Appeal to the Persecuted Church*

In an Apostolic Letter entitled *Maerenti Animo* and dated the day after the Poznan uprising, Pope Pius XII directed a new appeal to Catholics in Communist-dominated lands. Addressing himself to Cardinals Josef Mindszenty, Aloysius Stepinac, and Stefan Wyszynski, as well as to the other "prelates, clergy, and faithful of Albania, Bulgaria, Czechoslovakia, Hungary, Jugoslavia, Poland, Roumania, East Germany, and other peoples of Europe suffering persecution," the Pope lauded the courage and fidelity of both clergy and faithful in the face of the "grave danger from the assault of atheism and godlessness." He urged them to persevere in the trials they have been facing and assured them of his continual prayers, together with those of their fellow Catholics throughout the world.

"And you, beloved sons," continues the Holy Father's message, "members of the clergy and the laity, stand firmly united to those whom the Holy Spirit has appointed as Bishops to govern the Church of God, many of whom are at the present time impeded and unable to sustain you with words. Preserve religiously and faithfully in your hearts the exhortations which they gave you in the past.

"Spurred on by the desire of the apostolate, you must carry out your duty with generosity, in spite of the serious difficulties. Adhere unflinchingly to the faith, and do whatever is in your power to spread the light of Christ, especially by the example of persevering Christian life, like the admirable Christians of old in times of persecution. Those who waver, the uncertain, the weak, will learn from your conduct to take heart and to profess their faith openly, to fulfill their religious duties and give themselves for Christ without reserve. The vigor of your spirit, your deep Christian devotion, of which we have ample proof, are of great comfort to us. They give us grounds for hoping that you will know how to hand down intact to future generations, as a sacred heritage, the precious treasure of Christian faith and of loyalty to Christ and to the Holy See."

The Pope's letter appeared on the fifth centenary of a previous papal document by Calixtus III under the title *Cum his Superioribus Annis*, issued at a time when the welfare of the Church was being seriously threatened in much the same area at that referred to by Pope Pius in his message. *(Oss. Romano)*

#### *Microfilming of Vatican Manuscripts Nearing Completion*

It has been announced that the Vatican Library's monumental project of microfilming more than 600,000 ancient manuscripts is in its final stages. There remain only some 1000 manuscripts to be photographed.

Upon its completion, the work will consist of about seven million photographs. These will be stored in the Pius XII Memorial Library

at St. Louis University in Missouri. The undertaking has been entirely financed by the United States Knights of Columbus Foundation for the Preservation of Historic Documents at the Vatican Library.

The microfilmed manuscripts are divided into nine categories and cover such subjects as philosophy, theology, Latin and Greek classics, and historical research in Asiatic countries. The languages in which the manuscripts are found include: Latin, Greek, Syriac, Coptic, Hebrew, Arabic, Persian, Armenian, Gaelic, and Slavic.

The project of microfilming the Vatican documents was undertaken by St. Louis University to aid American scholars and preserve for the Western world valuable records that might be destroyed in the event of another war. *(NC)*

### *New Rector for Eastern Rite College Appointed*

Fr. Pierre Dumont of the Benedictine Monastery of Chevetogne, and director of l'Oeuvre d'Orient in Belgium, has been recently appointed rector of the College of St. Athanasius in Rome.

The college was founded by Pope Gregory XIII in 1577 for the training of Greek Catholics coming to Italy and to encourage the return of separated Oriental Christians to union with Rome. Today the institution is serving as a seminary for theological students from Greece and its neighboring countries.

The Order of St. Benedict has been in charge of St. Athanasius College for more than sixty years. Since the beginning of the century it has been under the care of Benedictines from Belgium.

Père Dumont is succeeding Fr. Benoit Becker, O.S.B. as rector. His appointment now brings the college directly under the guidance of the monks of the Monastery of Chevetogne, which over the years has been a center for the training of Eastern rite clergy. *(Irénikon)*

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## ITALY

### *International Congress of Pastoral Liturgy Meets at Assisi*

Under the presidency of Cardinal Gaetano Cicognani, Prefect of the Sacred Congregation of Rites, and in the presence of four other cardinals and eighty bishops, approximately 1500 delegates gathered at Assisi during the third week of September to give their attention to the renewal of the liturgy with reference to its pastoral aspects. During four days of intense activity, delegates to the Congress, most of whom were priests and members of religious communities, heard papers by liturgical experts on various phases of the public worship of the Church: its origin, it history, its particular forms, its relation to the character and exigencies of the present day.

The opening address at the Congress was delivered by Cardinal Cicognani who recalled the particular moment of the encyclical *Mediator Dei*, terming it the "magna charta" of the liturgical changes which

have been effected during the reign of Pope Pius XII. The more important of these—the mitigation of the Eucharistic fast, the evening Mass, and the revised procedure of Holy Week—the Cardinal said formed part of the same pattern: to make the liturgy a more effective means of drawing souls to God.

Among those who addressed the delegates were: Fr. Joseph Jungmann, S.J., one of the most prominent Catholic liturgists, who gave an impressive survey of the Church's care for souls as the decisive factor in the development of her liturgy; Fr. Augustine Bea, S.J., who discussed the pastoral character of the Word of God in its liturgical form; and Cardinal Lercaro of Bologna, who spoke on the reform of the Breviary.

At the end of the Congress, its participants repaired to Rome to take part in an audience with the Holy Father. In an extensive allocution, the Pope gave his encouragement to the Liturgical movement, but at the same time cautioned against too hasty innovations. "The Church returns to the past," he said, "but she does not slavishly imitate it. She introduces new elements within the ceremonies themselves, in using modern languages, in popular chant, and in the architecture of churches." Yet promoters of the liturgical cause were to avoid activities that would necessitate the intervention of proper authority. In this connection, the Pope said that the Church had serious reasons for maintaining the absolute obligation of the celebrant of the Mass to use the Latin language and also for insisting that it be employed whenever Gregorian chant accompanies the Holy Sacrifice.

Other points treated in the Holy Father's discourse concerned concelebration, the significance of the Real Presence and its proper relation to the Mass, and the more important aspects of the Liturgical movement against the background of the culture, social questions, and the temper of the present day.

### *Cultural Achievements of Grottaferrata Monastery Recognized by Italian State*

The Italian chief of state, Giovanni Gronchi, recently conferred the Gold Medal of Merit for culture, teaching, and art on the Byzantine Rite Abbey of Santa Maria at Grottaferrata. The award, made on the recommendation of the Minister of Public Education, was a recognition of the cultural achievements of Grottaferrata during its history of nearly 1000 years and a token of esteem and gratitude on the part of the Italian nation.

The monastery was founded by a priest of the Greek Rite, St. Nilus of Rossano in 1004. At the present time, the community is made up of twenty priests and twenty lay brothers under the leadership of Archimandrite Isidoro Croce.

The library of the abbey comprises about 40,000 volumes in manuscripts and other valuable documents some of which date from as far back as the sixth century. It was at Grottaferrata that one of the

monks discovered the first satisfactory method for the restoration of books. Since that time Italian libraries and many from abroad have commissioned the laboratory of the monastery to do the restoration on ancient documents in their possession.

Another cultural distinction on the part of these Greek Rite monks is their revision of ancient Byzantine music, and their publication of its history and many of its manuscripts as well. In 1954 and 1955 they were highly commended for bringing its beauty to the attention of the world by means of several concerts given in Paris.

One of the major points of interest at Grottaferrata is the museum built in a wing of the monastery in 1480 on the instruction of Giuliano Cardinal della Rovere, who was later to become Pope Julius II. The works of art kept in the museum date from the fifth to the seventeenth centuries.

Among the current activities of the monks are the abbey press where the Brothers print liturgical books in the Eastern Rite, as well as other publications, and the abbey seminary where thirty-five students from Byzantine Rite communities in Calabria and Sicily are studying for the priesthood. *(NC)*

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## THE UNITED STATES

### *American Church Membership Shows Substantial Increase*

The *Yearbook of American Churches*, published in September by the National Council of Churches of Christ in America, reveals that slightly over 60 per cent of the population in the continental United States is affiliated with churches or synagogues. In making public its report, the Council said that for the first time church membership had passed the 100 million mark, reaching the impressive total of 100,162,529 persons, as against a general population figure of 168 million for the nation, reported in July. Of those who are affiliated with churches, or synagogues, the Council stated that 58,448,567 are Protestants, 33,396,647 are Catholics, and approximately 5,500,000 are Jewish. These figures were compiled from 258 religious bodies, and most of the data were for the year 1955.

"Continuing an upsurge that goes back to World War II, the church membership gains in the past year again outstripped population gains," the Council report said. This is shown by the fact that there are 2.8 per cent more church members as against 1.8 per cent more people. It is significant to note in this respect that in 1940, 49 per cent of the American people were connected with religious bodies; in 1950 it was 57 per cent; and now it has reached the figure of 60.9 per cent.

According to the survey made by the Council, American Protestants gained 1,324,425 members during 1955, while Catholic membership increased by 993,315. "In proportion to the population," the report went on to say, "Protestants number 35.5 per cent; Roman Catho-

lics, 20.3 per cent—virtually the same ratio as has existed for many generations."

Besides the figures for Catholics, Protestants, and Jews, the *Yearbook* states that there are 2,386,945 Eastern Orthodox in the United States; 376,370 "Old Catholics" and Polish National Catholics; and 63,000 Buddhists. It also reveals that Catholics make up the largest single religious body and notes that more than 85 per cent of the Protestants in the nation are to be found in nine general denominational families.

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## ENGLAND

### *Former Clergymen Relate Why They Became Catholics*

The English Jesuit review the *Month* dedicated its September issue to a symposium of former Anglican clergymen who have recently been received into the Catholic Church. Entitled "Recent Convert Clergy Tell How and Why," the feature comprises statements by James E. Tavernor, Edward C. Rich, Hugh Ross Williamson, Walton Hannah, R.E.D. Johnson, P.J. Hepburne-Scott, and one written for her husband by Mrs. S.H. Johnson. Further accounts are being planned for the November, December, and January issues of the review.

The testimonies by these contributors reveal that the largest single factor leading them to make their decision was the attitude of the Church of England vis-a-vis the question of South India. The decision of Convocations led these former clergymen to think deeply about the matter of real authority, and it became clearer to them than ever before that that authority was to be found in the Church of Rome alone.

### *English Dominicans Establish Religious and Cultural Center in London*

As a fitting memorial to Fr. Vincent McNabb of the Order of Preachers, the Dominican Fathers in England have recently dedicated a wing of their priory in North-west London as a cultural and religious center. The establishment has been called the "Aquinas Centre." Intended to serve as a meeting place for Catholics who wish to broaden the knowledge of their faith, the Centre will sponsor days of recollection, conferences in theology, philosophy, and Sacred Scripture for the laity, instruction classes for non-Catholics, study clubs, concerts, and exhibitions of sacred art.

A distinguished group of clergy, members of Parliament, writers, musicians, and representatives of different Catholic organizations was present on the opening day of the Centre. Present to greet them was the Master General of the Dominican Order, Fr. Michael Browne, O.P., who declared in his address that the great contribution of St. Thomas to our day lay in his calm and sure presentation of the perennial truths of religion and philosophy. *(C. Herald)*

## GERMANY

### *German Catholics Extend Greetings to Lutheran Kirchentag*

A representative of the Central Committee of German Catholics arrived in Frankfurt to deliver greetings to the National German Evangelical Conference *(Kirchentag)* which opened in that city towards mid-August.

At the reception for the conference given by the officials of the State of Hesse and Frankfurt municipal magistrates, Hermann Abt, speaking in the name of the Catholic Central Committee, said: "German Catholics pray that through the mercy of God and the gift of the Holy Spirit, your conference may be a success."

Mr. Abt went on to explain that Catholics and Lutherans are equally concerned about the problem of the new social order. Both recognize that the solution to this problem lies in acknowledging God's will, for only in that way can the harmonious order of creation be preserved. In matters of this kind, he said, both faiths are on common ground. The fulfillment of the kingdom of Christ, concluded Mr. Abt, remains first and last the Christian goal. *(NC)*

### *Hundreds of Lutherans Go to 'Confession' at Kirchentag*

Literally hundreds of non-Catholics went to 'confession' in Frankfurt during the course of the Protestant *Kirchentag,* or church convention. The meeting attracted a large number of delegations, including some from the Eastern zone of Germany.

Eight Protestant ministers, most of them Lutherans, were available in sacristy rooms to hear individual 'confessions' after the Rev. Albert Schoenherr of Brandenburg had spoken to an audience of more than 5000 on the subject of confession.

Dr. Schoenherr pointed out that Martin Luther had considered confession, both by the whole community and individually, as "self-understood." Sin, continued the speaker, is a reality which must be taken seriously. Humanity needs the remittance of sins more today than ever.

The trend among Protestants favoring the re-establishment of the confessional, commonly considered as a strictly Catholic institution, has been increasing during the past few years not only in Germany but in other European countries as well. The many conflicts of conscience experienced in modern life have convinced many Protestants of the necessity of reviving the practice of individual confession within their church groups.

Lutheran Bishop Wilhelm Staehlin of Oldenburg recently recommended a special manual for Protestants interested in going to confession. In France the Reverend Max Thurian of the Community of Taizé, near Cluny, also dealt with the subject in a now widely read book. In his book, Dr. Thurian specifically acknowledges that confession is a sacramental act [1].

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(1) Cf. the review of Dr. Thurian's book by Fr. Charles Boyer, S.J. in *Unitas,* vol. V, pp. 273-76.

Swiss Protestant theologians have pointed out that John Calvin recommended individual confession to his followers. In Germany, a whole community of earnest believers, the so-called Brotherhood of St. Michael of Berneuch, practices regular confession. In France, the Rev. Marc Boegner, president of the Protestant Federation of that country and a past president of the World Council of Churches, once declared that "it is difficult to understand how we ever came to abandon confession if we consider the teachings of the Reformation leaders themselves."

In Catholic teaching, penance is one of the seven sacraments of the Church. The matter of the sacrament consists of the sins themselves, contrition for them, their confession by the penitent and satisfaction for them; while its form is found in the words of absolution. Only a properly authorized priest can administer the sacrament. *(NC)*

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## IRELAND

### *Noted English Priest Gives Conference on Christian Unity*

Addressing a meeting in Dublin, under the auspices of the Pauline Committee of the Legion of Mary, the Rev. Francis J. Ripley presented his listeners with a clear and forthright conception of Christian unity. Fr. Ripley is a prominent member of the Catholic Mission Society with headquarters in London.

The speaker began by underlining the far-reaching consequences of division among the world's 800 million Christians, particularly in mission areas. He then proceeded to discuss the illogical positions of groups separated from Rome; and over and against these he delineated the unity and the authority of Christ's true Church in the light of the New Testament. Making effective use of the Gospel texts referring to the foundation of the Church and Christ's commission to His apostles, Fr. Ripley next brought into relief St. Paul's concern for the preservation of unity among the early Christians, as reflected in the Acts of the Apostles and the Epistles. That original unity which was guaranteed by Christ Himself the Church of Rome has never lost, he said; and separated Christian groups can attain it only by their return to her.

"The unity given to His Church by God Incarnate," declared Fr. Ripley, "is the highest possible unity; He himself compares it to the unity which exists between the Divine Persons in the Holy Trinity. Moreover, it is to be a visible unity. It is given to the Church 'that the world may believe!'... The unity Christ gave to His Church is unity in doctrine, unity in worship, and unity in authority. Anything less than that is not true Christian unity. That, and that alone, is the unity we must pray and work for."

## SPAIN

### *Papal Message Concludes Centenary Celebrations Honoring St. Ignatius of Loyola*

His Holiness, Pope Pius told a large throng gathered in Loyola to mark the fourth centennial of the death of St. Ignatius that the founder of the Society of Jesus was not only an honor to his native land but in a very real sense to humanity and to the Church as well. He said further that the Saint rose up to champion the Church at an hour when some of her members brought "defects and shadows" to the institution that Christ had founded.

The Holy Father's message was broadcast to an overflow congregation at a solemn pontifical Mass offered in the Basilica of St. Ignatius by His Eminence, Giuseppe Cardinal Siri, Archbishop of Genoa and papal legate to the ceremonies which concluded the Ignatian Year. The Pope indicated in his address that the commemoration of the fourth centenary of the Jesuit founder's death during the past year was entirely in accord with what he had wished for. He noted that a year ago he had written to the General of the Society of Jesus asking that the Ignatian Year furnish a "real spirit of interior renewal." Two main characteristics had distinguished the observance of the year in Spain, he said: the series of spiritual exercises broadcast over the radio, and the taking of the Saint's relics into all the Spanish dioceses as part of a great national mission.

Paying tribute to Loyola's illustrious son, the Pope continued: "Rising above all the defects and shadows which any institution can incur at any given time, Ignatius with his head high proclaimed himself a soldier at the service of the Vicar of the Church, linked himself to him, consecrating his life and all his work to him, and making of this union and submission the very spirit of the life of his sons who, at the service of the Roman pontificate and Church, have fought and are fighting under all skies without thought of recompense or sacrifice."

*(Civiltà Cattolica)*

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## CZECHOSLOVAKIA

### *Indications of a Religious Revival*

According to a correspondent for *Il Corriere della Sera*, one of Italy's most influential newspapers published in Milan, a religious revival has been taking place in Czechoslovakia. The journalist wrote that soldiers, women, children, and people of every age crowd into the churches there for every service made available to them. Although he noted that religious acts are not openly forbidden by law, nevertheless efforts are made by the police to keep a close check on family attendance at religious ceremonies.

The reported increase in religious activities in Czechoslovakia parallels similar trends in other communist-dominated countries. An instance of this can be seen from the presence of several hundred thousand people at the famous Marian Shrine of Czestochowa in Poland on the last Sunday of August.

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## PALESTINE

### *More Biblical Discoveries Reported*

It has been reported from Palestine that further important discoveries relating to the Old Testament have been made in the Holy Land. One of these concerns the finding of a large number of well-preserved scrolls by a group of Bedouins near the locality where the Dead Sea Scrolls came to light in 1947. It is claimed that these latest manuscripts are copies of the first five Books of Moses, but it is uncertain as yet as to what period they belong. If it can be established that these scrolls are actually copies of the Pentateuch, they will then have the greatest importance for Biblical scholars.

Another report from Tel Aviv tells of the discovery by archaeologists of more extensive remains of the ancient city of Hazor which dates from the victory of the Israelites over Canaan in the thirteenth century B.C.

After having discovered the rest of the walls of this city in North Galilee, the Rothschild Expedition, under the direction of Dr. Ygal Yadu of Israel, has succeeded in unearthing four strata of the remains of Hazor. (Already last year the expedition had determined that there were altogether seventeen strata of civilization on the site, dating from 4000 B.C. to the 8th century B.C.) From evidence of large-scale public buildings and a system of canals found by the excavators, it is clear that the inhabitants of the city—at one time numbering about 40,000—had reached a high degree of civilization. *(C.E. Newspaper)*

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## INDIA

### *Indian Prime Minister Reassures Catholic Authorities*

Receiving a deputation of Catholic leaders in Calcutta recently, India's prime minister, Jawaharlal Nehru, declared that his Government has no intention of barring foreign missionaries from India. This reassurance was given to the Catholic representation following a hostile report submitted by a missionary investigation committee of the Madhya Pradesh State. Contents of that report had given serious concern to Catholic leaders about future missionary work in India, for it accused missioners of active efforts to re-establish "Western supremacy." Referring to the conclusions of the Madhya Pradesh committee, Mr. Nehru affirmed that if there were anything in the report contrary to the Indian Constitution, he would not give it his approval.

The Prime Minister declared further that government authorities were not concerned with the religious character of missionary endeavor, but only with its political aspects. The expulsion of a few missionaries was to be explained on those grounds, he said.

Mr. Nehru illustrated his statements by remarking that misunderstanding over the missionary issue is more pronounced in the northern part of India than in the south. This, he said, was due to the fact that the early missionaries came to the latter region simply to evangelize, while those coming to the north with the British received government patronage.

Meanwhile, antagonism towards Christians has still gone on. In Poona, for example, it is reported that a band of fanatical Hindus, known as Mahasabhites, broke into two Catholic churches in search of "new converts." Their society, which is called the *Mahasabha,* has accused Christian missionaries of unfair methods in making converts, and recently its members proclaimed a campaign to bring converts back to Hinduism. *(C. Herald)*

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## MOROCCO

### *Christians and Moslems Confer at Benedictine Abbey*

A meeting of Christian and Moslem scholars has resulted in a declaration by both groups that understanding and religious tolerance is desirable and possible.

The conference was held at the Benedictine Abbey of Tioumliline under the formal auspices of Sultan Moulay Youssef. Fr. Denis Martin, prior of the abbey, and Archbishop Louis Lefevre of Rabat took active parts in organizing and directing the discussions.

Among those who attended were Fr. Jean Danielou, S.J., editor of the French review *Etudes,* and Giorgio La Pira, the mayor of Florence, Italy.

At the conclusion of the conference, the Sultan said that Morocco is geographically well-suited to serve as the link between the East and the West. He expressed his satisfaction that the scholars of the Moslem world could meet in harmony with those of western Christendom. "We are determined," he declared, "to make of our country a community open to relations with all nations on the basis of co-operation and exchange." *(NC)*

## SOUTH KOREA

### *Notable Increase in the Number of Catholics*

Statistics recently released by Bishop Thomas Quinlan, S.S.C., Regent of the Apostolic Delegation in Korea and Vicar Apostolic of Chunchon, give evidence that South Korea is one of the most fruitful missionary countries in the world.

The figures published by Bishop Quinlan indicate that over the past year ending with July the number of South Korean Catholics increased by 27,000, thus putting the total Catholic population at 242,987 as compared to 21 million for the entire country. The statistics showed further that the over-all increase of Catholics included the remarkable number of 19,000 adult converts to the Church. *(Fides)*

## BOOK REVIEWS

N. SYKES: *Old Priest and New Presbyter* (Cambridge University Press, 1956). 266 pages; price 27s 6d.

Since 1920 the Anglican Church, in the spirit of the Appeal to All Christian People, has been keener than ever before to explore the possibilities of closer relations with other Christian bodies. Conversations with the Free Churches of England, with the Churches of the East, with the Old Catholics, with the Presbyterians of Scotland, with the Scandinavian Churches, have been initiated and at intervals renewed. In all these the question of episcopacy has loomed large. In 1948 the relations of Anglicanism with the Church of South India brought the same question up again in an even more acute form, and the decision of Convocation of July 1955 to recognise the episcopal Orders of that new Church has accentuated it even further. Since 1948 books in numbers have appeared on the subject, to illustrate the several authors' views on what place episcopacy holds in the Church of England—whether it is of the *esse*, the *bene esse* or the *plene esse* of the Church. Each of them has examined the writings of the great Anglican Divines to discover the traditional doctrine of Anglicanism: the conclusions arrived at, however, have been by no means unanimous. This book of Prof. Sykes is the latest, and the most detailed, analysis of Anglican theological writings. His conclusion here, as it was in the slighter study he produced some years ago, is that the Anglican Church has always held that episcopacy has been the universal form of Church government from the time of the Apostles; that, therefore, it should be preserved in the contemporary Church; but that it is not so essential that Christian bodies who for some solid reason are without it are inevitably 'unchurched.' In other words, the Anglican tradition is that episcopacy is of the *bene* or *plene esse*, not of the absolute *esse*, of the Church.

Tradition in this sense is, in the nature of things, a long process and may have developments due to the accidental circumstances of history. That is true to some extent of Anglican thought about episcopacy. The chapters of this book trace a certain hardening of opinion among Anglican Divines. In Elizabeth's reign they were content to assert its antiquity, regarding the difference between priest and bishop as but slight, which allowed them to be benign towards continental Churches without bishops, whose superintendents were, they said, bishops all but in name. Foreign reformed Churches were not 'unchurched.' Ministers ordained abroad (provided it was not merely to avoid episcopal ordination) were recognised and occasionally given a cure of souls in England. Scottish bishops were consecrated *per saltum*—that is, their previous Orders were not questioned. Anglicans abroad communicated at non-episcopal altars.

Then came the onslaught of Presbyterianism which for a time proscribed the Anglican Church and its bishops. In reaction Anglicans insisted more on episcopacy both in practice and in theory. Yet, while

they could no longer allow the non-episcopally ordained to celebrate the Holy Communion for Anglicans, they still were reluctant to 'unchurch' their reformed brethren. In the 18th century Lutheran ministers worked under Anglican patronage in India. In the 19th, the Oxford Movement focussed attention on apostolic succession, and henceforward opinions became more and more divided on the necessity of episcopacy for the Church, though successive Lambeth Conferences spoke benignly of the Orders of other Churches. A chapter on the various attempts to reconcile Anglicanism with Catholicism, and a review of the main schemes of reunion of the present time, conclude the book.

Prof. Sykes approves in principle of schemes of Church union like that achieved in the Church of South India. Episcopacy, he holds, should not be an insuperable obstacle to recognition of them by the Church of England. The Reformers of four centuries ago were justified in sacrificing *successio personalis* in order to safeguard *successio doctrinalis*. Non-episcopal Churches of today possess a *potestas jurisdictionis*, though Anglicans will have to make concessions towards presbyterianism to facilitate union; a *potestas ordinis* too (he says) has generally been acknowledged in such Churches, but here for union they would have to be ready to submit at least to a form of recommissioning.

Prof. Sykes does not make it clear what he understands by *potestas ordinis*. Does it mean the powers conferred by Ordination? To do what? Early Anglicans accepted the Holy Communion of the Reformed of the Continent as the equal of their own. The Anglican delegates in the 1921-26 conversations with the Free Churches of England recognised in these 'real ministries of Christ's Word and Sacraments in the Universal Church.' These two concessions would seem to cover the essentials of Orders, and consequently Prof. Sykes would seem to be right in holding that the main stream of Anglican theological thought has not considered episcopacy a *sine qua non* condition for the transmission of Orders.

J. GILL, S.J.

W. H. VAN DE POL: *Das Reformatorische Christentum* (Benziger: Einsiedeln, 1956). 450 pp.

Professor Van de Pol of the Catholic University of Nijmegen is still actively pursuing his ecumenical research. After his noteworthy *Christian Dilemma* (1) he presents us this time with a new work written in the same spirit, entitled: *The Christianity of the Reformation*, a subject which he considers from the phenomenological and analytical points of view. The study endeavors in a particular way to set forth the "characteristics of the present-day Christianity derived from the Reformation." The author is here concerned not with polemics or criticism—at least not primarily—but rather with a clear, pacific, and exact presentation of the essential features which characterize the Protestantism of today.

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(1) Cf. the review by H. Schmidt, S.J. in *Unitas*, vol. V, pp. 62-63.

This latter approach is doubtless the presupposition of any accurate knowledge and of any truly pertinent contact with Protestant theology. Never as today has there been such a felt need for phenomenological and analytical researches of this kind. In fact, the past has only too often seen polemics based upon an insecure foundation and on an inaccurate evaluation of the opposing positions.

Dr. Van de Pol arranges his work under six headings. The first chapter deals with Protestantism in general, while successive chapters are devoted to the Protestant concepts of revelation, of truth, of reality, of sin, and of justification—in short, the major themes of the theology of the Reformation. The author's vision takes in the vast field of modern Protestant literature, particularly that of Holland and Germany. Dr. Van de Pol notes in this connection that the Dutch scene, however limited, is representative of all the typical tendencies of modern Protestantism (p. 50).

At the beginning of his work, the author establishes the difference between *world Protestantism*, which comprises the most varied forms of confession, denomination, church, and theological school, and the *Christianity of the Reformation*, or of the Reformers as such. Not every theological tendency that has taken shape historically on the terrain of the Reformation has remained faithful to the ideas of the first Reformers. The most evident fission can be seen in rationalism and liberalism, particularly that under the influence of Schleiermacher.

It was precisely because of a reaction to this liberalism that Karl Barth gave the signal of alarm in 1920 and sounded the cry of a return to Luther and Calvin. Thus was born the so-called *dialectical* or *Swiss* theology (Barth, Brunner, Thurnysen) which represents the most fermentative element in modern Protestantism, and to which Professor Van de Pol directs his principal interest. Barth repeats with Luther and Calvin: Man is as nothing in the sight of God; the ways of the Lord are completely diverse from those of mankind—therefore, human thought cannot attain to the divine heights; the Word of divine revelation alone can open up the eternal horizons to the mind of man. To this extreme interpretation, Barth applies the words of St. Paul: "For God is true, and every man is a liar..." (Rom. 3, 4). In consequence, Barth and the Swiss theological school deny, as is well-known, the doctrine of the 'analogy of being,' natural theology, and general revelation made through created beings. They further deny any unappealable authority claimed by the Church and, above all, the infallibility of any human organ of the Church. In this way Barth would safeguard the absolute priority of Sacred Scripture. The extreme form of his thought has led him even beyond the limits of the Reformers themselves, who admitted that a genuine natural knowledge of God was possible to the human intellect, at least after having received the light of revelation. Barthian pessimism has its deep roots no doubt in the views of the Reformers; but like modern Protestantism in general, it has been strongly influenced by Kantian criticism which closes to the

human mind the avenue to objective metaphysical reality. Moreover, the pessimistic viewpoint has been shown to be unsupportable and inapplicable in its logical consequences. In fact, Barth has already corrected himself in part by recently insisting on the primordial Christian fact of the Incarnation as a real contact between the human and the divine.

Nevertheless, the prominent Swiss theologian, and with him other Protestant divines, is far from drawing from the fact of the Incarnation all the necessary conclusions. The absolute character of the Word in the system of present-day Protestant thought makes it prone to an exaggerated paroxysm, to the extent of making void the corresponding and underlying human element. The Word remains almost ineffective in man, who has been corrupted by sin, and in the religious society which is the Church. It does not create a new being, a genuine new fellowship, or a society which is truly religious and supernatural. If man is always at the extreme opposite from God, how is he capable of receiving the Word of God that is to bear fruit in him? In the doctrine concerning the nature of the Church, Protestantism reveals itself as the religion of the Word as distinguished from Catholicism, which is—as Dr. Van de Pol often emphasizes—the religion of life, of grace, and of supernatural reality.

*Das Reformatorische Christentum* stands out as a work based on an impressive documentation, all of which has been employed with accuracy and care. Without resorting to controversial argument, but solely by its clear presentation of the general lines of the Protestant thought of our time, it brings to light an indisputable and vigorous *splendor veritatis*.

JOHN VODOPIVEC

MAISIE SPENS: *"Receive the Joyfulness of Your Glory"* (Hodder and Stoughton: London). 192 pages.

With a verse from II Esdras (ii, 36) serving as its title, and having as its central theme the Transfiguration of Christ, this book by Maisie Spens is a superbly written work. Like her preceding book, *Concerning Himself*, the present volume happily combines profundity of thought with pleasantness of style. While making for easy reading, at the same time its reflections on the far-reaching significance of the Transfiguration of Our Lord are deeply satisfying. From the very first, one can see that the author is thoroughly convinced of the unique place and importance of this mystery in the Christian dispensation, and fortunately she has the happy faculty of communicating that conviction to her readers.

The thesis which Miss Spens emphasizes throughout is that we have been called by the Giver of all grace "to share His eternal glory, through Christ" (I Peter, v, 10). "Starting from this trumpet-call of God," writes the author, "this book echoes the divine *summons* to deification issued to all creation, to us corporately, to each individually. Summons to

deification is summons to a *synergeia* (joint-work) of man with God, which shall enable the fulfilment of Our Lord's prayer that all may be one as He and the Father are one in the Glory of the Interior Life of the Blessed Trinity and in all that proceeds from that Pure Act of God which is the Majesty of Triune Glory filling Heaven and Earth. So have we been called from the beginning, and are now being called. Never shall—or can—we escape the demandingness of this summons because of its continuity. This continuity—which stands out forcefully in the original Greek—makes of it a call in perpetuity."

Miss Spens brings to her theme a wealth of scriptural, theological and artistic knowledge. Her observations bring home to the reader much more of the real significance of the Transfiguration than he had heretofore realized, while her comments on artistic representations of that Christological mystery add a note of genuine interest. Her remarks, for example, on the ikonostasis in Uspenski Cathedral, Moscow (p. 26) and on the sixth century mosaic of the Transfiguration in the apse of St. Apollinaris in Classe, Ravenna (p. 141 ff.), are indeed quite illuminating.

Although Miss Spens is an Anglican, her book will be read with interest and profit by Catholic and Protestant alike. Here we have another instance of how Christian truth, if presented clearly, objectively, and completely will find the followers of Christ in agreement—undoubtedly the most important step towards the ultimate realization of genuine Christian unity.

G. T.

DAPCO - Via Dandolo, 8 - Roma